
TWO TREATISES, THE FIRST CONCERNING GODS

Certaine performance of his con-
ditional Promises, as
touching the Elect,
or,

A Treatise

Of Gods most free and powerfull Grace.
Lately published without the Au-
thours privitie, and printed corruptly, by
the name and title of *solid Comfort*
for sound Christians.

The second,
Concerning the extent of Christs death
and love, now added to the former.

With an Additionall thereunto.

both of them preached at New-Castle upon Tyne first
for the vindication of the Truth of God and
of our Churches doctrine.

But

Fitted for the Eye, by occasion of some oppo-
sition they found.

By *Robert Ienison* Doctor of D.

LONDON,

Printed by E.G. for L. Blaiselocke at his shop
at the Sugar-Loafe next Temple-Bar in
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T O

The right Worshipfull,
and other my late hearers
in the Town and County of
Newcastle upon
Tine.



That good a
first, by prea-
ching on
these two in-

ing arguments was
attended by mee, my
heartly wish is that you
may now at length reap
the make use of. The
former argument (after
it was newly preached)

21
Sept. 10.
17.1629.

I was (upon a complaint made against me, and a convention thereupon) charged to have ready; (though I was never called for yet being then made ready and copies taken at length, without privacy after eleven yeares it came to be published, but with many errors. Now to do my selfe right I corrected the copies and have procured reprinting of it, and the company of it doeth nexce the other sh

To

comparatise as like unto it,
gaine respect 1. of like na-
ture. 2. of like op-
eration, which it found
of like concernment
for you all, who may
now more advisedly,
take some of you with-
out prejudice (I hope
as formerly) consi-
der of the evidence of
the truth of these waigh-
ing & usefull arguments,
rightly acknowledge the
copiousness of him to-
wards you, who, out of
kindness and conscience to
God, and love to you
shed your sou'es (setting
Tr

aside all base and personall respects) hath ever sought your spiritual good; & shall not cease (though now far separated from you) to promote and procure the same, so commending these two Treatises to your and the Churches perusal, I rest (as once more specially, so forever)

Yours and the Churches
servant,

Robert Jenison

From Dantisc,
May, 22. 1641.



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I O H N



JOHN 13. 17.

*Happy are yee if yee
doe them.*

SECTION I.



Having out of
this Verse in
severall Ser-
mons, already
(after a gene-
rall and Methodicall de-
ciphering of Happinesse,
according as the Scriptures
(peake diversly of it) con-
sidered. Of the things
to be knownt, and that
both

A generall
Hint of
such points
as have
been hand-
led out of
this Text.

both according to their restraint, onely things revealed, and specification here, namely duties of love and humility; 2. Of our duty and the necessity of knowing them; 3. Of our duty in believing, willing, and affecting the things known; 4. The necessity of practise to be added to knowledge.

Whence we concluded, that true knowledge is not bare knowledge, but such as is accompanied with good and answerable affections and actions.

Wee are now in the 5th and last place to consider of that blessedness, or at least assurance of Blessedness, which results out of such practise, as a strong motive to excite and stir up to the practise of things knowne,
 and

and that out of these last words: *Happy are ye if ye see them.* And so from thence to try our knowledge, by our practise and obedience.

Where it would be considered that wee must conceive of doing here, not legally, according to the rigour of the Law; For so should never any man be happy; (And Christ onely performed that perfect obedience to Gods will, and wee onely in him :) but *Evangelically*, according to the equity of the Gospel, and according to a weaker degree of obedience, performed in sincerity, Faith, and constancy, and such as God will graciously accept of in Christ; So that wee may and must also extend this

Doing here understood Evangelically, and so as to be extended to Conversion, Faith, & Repentance, &c.

this Doing more largely
as having reference to Gods
whole will, revealed and
made known unto us.

Now God manifests his
will either by his words or
workes; By word: 1. Of
Command, both Legall and
Evangelicall; And so not
onely obedience, but Faith
Repentance, Conversion
&c. come within the Com-
passe of Gods command.
This is his commandment
that we should believe on the
Name of his Son Jesus Christ
and love one another, &c.
And this is the worke of
God, that ye believe on him
whom he hath sent.

1 Ioh. 3. 23.

Ioh. 6. 29.

Isa. 1. 16. 17

2. Of Restraint, and
threatning; and so our Do-
ing is indeed our not doing
of evill forbidden, accord-
ing to that, *Cease to do*
evill

will, learne to doe well.

3. Of *Promise*; whether absolute or Conditionall; so that our obedience and doing according to this word wil be also our Faith, and our keeping, and observing the Conditions, of repentance, Obedience, &c. Upon which the promises are made.

2. By Worke, and by the event experimentally according to his word; which if it be good, then the thing required is our thankfulness: if evill, befalling our selves, our Doing is our patient suffring, as wee are taught to pray: *Thy will be done* (which includes also a willing suffring) and to say, the will of the Lord bee done; if it befall others, our Doing is Fearing, Ro. 12. 69

The rule of
our doing,
is onely
Gods will
made
knowne.

And our amendmēt, *Lu. 13.*

Now before I urge the
further necessity of this do
ing from the motive of hap
pinesse in the Text, consi
der wee briefly from the
words, the rule of our acti
ons and obedience, which
wee may consider of from
the last word in the Text
αὐτοῖς, Them. For wee the
are directed to Gods onely
Will and to things reve
led and made knowne
to us; which as wee ha
ve heard are, according
to their restraint onely thing
revealed, and which we
are bound (and here sup
posed) to know; our Do
ings must be squared, ac
cording to the things we
know; and this *αὐτῶν* here
must answer that *τῶν*,
that our Doings should

her be scantier, nor larger,
then these things which
are made knowne and re-
vealed.

For 1. Wee must doe all
we know to be done, other-
wise wee should live in sins
against knowledge and
conscience, and so should
examine more damnably and
excusably, and be beaten
with more strips.

2. And in Doing we must
not (especially in matters
of Gods worship) doe any
thing but according to that
rule and will of God made
knowne, and that both for
matter and manner : We
must set that onely rule be-
fore us, and make it the
square and Line, the Samp-
le and the Coppy, accor-
ding to which we must di-
rect and order not only our

Id. 2. 12.

Faith, but all our Doing not following such other rules as will not warrant our actions.

Net
1 His secret
will.

Now these Rules are,
The secret will of God,
The will and Example of
others, 3. Our own will and
wisdome.

1. Gods secret will, though
we doe conformably there
unto, will not justifie our
actions, either good or bad.
Not good, because they
are not of Faith; and so
may say that Gods written
Word, not understood
right, is for the true mean-
ing of it secret to us.

that though we doe accor-
ding to the true meaning
of it, yet doing it with
doubtfull conscience, and
not of Faith and certain
knowledge, it is sin to us.

Rom. 14 23

Act. 4 27

23.

2. N

his free & powersfull grace.

9

2. Not bad; for so might
Herod and Pontius Pilate,
and the people of Israel
have beene excused when
they crucified Christ, seeing
they were gathered toge-
ther for to doe whatsoever
the hand and counsell of
God determined before to
be done, to justify our
actions from Gods secret
will, were too saucy; Neither
must we desperatly live by
that rule, saying: *If I be
predestinat to Life, live as I
list, I shall not misse of Life;*
*not, all my endeavours are
in vaine, I cannot alter Gods
counsell.* Wretched Crea-
ture art thou, who so rea-
sonest; Dost thou not make
Gods secret will thy rule?

Suppose there were no-
thing else to stop thy
mouth, tell me: how know-

To doe ac-
cording to
that rule,
will not
justify our
actions, ei-
ther good
or bad.

est thou thy selfe to be
 probated? Yea, or elected
 For so thou must needs
 same. But I am reprobate
 Yea, or I am elected; But
 when did ever God
 thee, (if any,) that thou
 a reprobate? that conce
 ning particular persons,
 a secret kept to himselfe
 till the event and end d
 clare it; And no man c
 know himselfe elected wh
 lest hee lives so careless
 and reasons so prophane
 Thy rule then is, believ
 repent, &c. And so thou
 shalt be saved, and happ
 are yee, if yee doe the
 things.

3 Not
 the will &
 command
 of others.

Mat. 15. 12,
 13. 15.

2. The will and com
 mand of others, will not e
 cuse us, neither must be a
 rule unto us, as yet Pil
 made it to himselfe, in d
 liverin

his free & powerfull grace.

II

Delivering Christ to the Jewes
to be crucified, saying, *What
will yee that I doe unto him ?
&c.* And they cryed : *Cru-
cify him, Crucify him.* So he
delivered him to be cru-
cified.

So *Math. 28. 18.* the Soul-
diers hired for money, did
as they were taught, &c.

The like I may say con-
cerning the Example of o-
ther men, many or great, ill
or good; Yea of Christ him-
self simply, without his
sword, see *Mat. 23. 3.* And
Luke 9. 5. *Will thou that wee
command Fire to come downe
from Heaven and consume
them ? even as Elias did.*

3. Our owne will and
wisdom, as to say, we will
certainly doe whatsoever
coming goeth forth out of
our owne mouth, &c. as

Neither
the exam-
ple of o-
thers.

Neither
our owne
will or
wisdom.

*Acts 26. 9.
10. 14.*

Ier. 44. 17. So Paul before his Conversion (as many now in like case) I verily thought with my selfe, that I ought to doe many things contrary to the Name of Iesus Nazareth, which thing I also did, &c. And yet so doing he persecuted Christ, and kicked against the pricks.

The things made known to us then, being the rule of our practise, wee are to be excited to live, practise, and doe according to that rule, and that the rather, that we thus may get some comfortable testimony, that our knowledge and profession is sound; Yea especially because as here we are told, Happy are we if we doe so.

SECT. 2.

SECTION 2.

BUT here, 1. It may be
Objected : of what vali-
dity is this motive from
blessednesse, or what com-
fort or encouragement to
weldoing can this be, when
blessednesse here is promi-
sed only upon condition :
If ye doe them ? What blef-
sednesse is this, which
(seemes) thus to depend on
iffs and *Ands*?

2. It may be asked, whe-
ther it be in our power to
keepe and performe these
Conditions, and indeed to
doe these things, seeing its
here required of us ; and
if we be not able of our
selves to doe such things, to
what end is it that God re-
quires them at our hands,

Two main
doubts
propoun-
ded & an-
swered in
this Trea-
tise.

1. Whether
Gods pro-
mises be
doubtfull,
because
conditio-
nall?

2. Whether
it be in our
power to
keepe the
conditiōs,
and to doe
the things
required.
And if not,
to what
end are
such pre-
cepts & ex-
hortations.

or exhorts and excites us to the doing of them?

To the former I answer: This Cōdition here seemes indeed to make the Happinesse of Saints doubtfull, seeing Happend is not here or elsewhere in the Gospell promised, but upon Condition, and that both of our doing (as doing hath been explained already) and of our continuance and perseverance in welldoing.

1. Concerning the validity of Gods conditionall promises & force of the motives thence to welldoing, &c. Ge. 4. 7. Iohn 7. 17. Happinesse promised

to welldoing. Lu. 13. 9. 2 Ier. 1. 10 And to constancy therein, Gal. 6. 9.

For the first, *if thou dost well*, (that is, repentest, believest, and becomest sincere,) *shalt thou not be accepted?* Or shall there not be a remission, said God to Caine? who yet not doing well, found no acceptance.

And

his free & powerfull grace.

15

And saith our Saviour
Christ : If any man will doe
his will, hee shall know of the
Doctrines, &c. And if it beare
fruit, well, (thou maist spare
) and if not, then after that
thou shalt cut it downe ;
and if yee doe these things,
ye shall never fall. And for
perleuerance : be not wea-
ry of welldoing, for in due
season, we shall reape if we saint
not.

But notwithstanding such
conditionall promises wee
are taught by the same
mouth and pen, that the
reaping the blessednesse,
the acceptation here, and
the Eternall Salvation of
Gods people and Elect is
not barely doubtfull, either
in it selfe, or yet alwayes to
them after their effectuall
calling.

Yet is not
the Happi-
nesse of the
Elect un-
certaine
either in
it selfe.

Not

2 Thess. 2.
13.

1. Not in it selfe, seeing it depends not on man barely, but upon another cause and ground; namely, on Gods eternall and immutable decree of Election, who hath from the beginning chosen them to salvation through sanctification of the Spirit, and belief of the truth. Which two (sanctification and Faith and so repentance, obedience, and perseverance in them all) as hee requireth them of us, as Conditions and Meanes of Life and Salvation; so doth hee also promise, and by vertue of his election effect these conditions in us; as wee shall anon see in the particulars.

Or to them
alwayes
after Con-
version.

2. Not to them, after their effectuall calling; And that the Conditions fore-
named

named. (not of their Election, but) of their Salvation, be fulfilled in them; And, through Gods grace, by them: For so their Election (yea and Salvation unto which they are elected) is also sure to them; For (sith *S. Peter*) *if ye doe these things ye shall never fall,* (as wee heard even now.

So that here wee may take notice, that the Scripture speakes of the same things differently, sometimes as required of us, otherwhiles as promised by himselte; sometimes as duties and as our workes, otherwhiles as blessings and his owne workes; sometimes as the graces required, & the glory promised, may be called the Fruits of the Gospell, and the eff, &c
of

How
Gods word
speakes differently of
the same
things.

of the Ministry, as the instrument, otherwhiles as effects of his owne eternall decree of Election, and good purpose towards us in Christ; and so sometimes as belonging to the execution of his eternall decree, otherwhiles as belonging to his eternall decree to be executed; sometimes as he is pleased to make them knowne to us in his word and will revealed, shewing what he requires of us, and what is and will be pleasing unto him, otherwhiles as he hath purposed in himselfe from all eternity to worke them; sometimes as in common propounded to all in the Church, otherwhiles as proper to his own peculiar, in whom he will glorify his mercy; And

ence it is that sometimes
his promises are propoun-
ed with condition, other-
whiles without condition
absolutely and independ-
antly.

God knowes who are his,
and what he will doe him-
selfe, and accordingly hee
workes all his workes, as
depending meerely on his
owne, most wise, just, gra-
tious, and good will and
pleasure, which nothing
can or shall hinder, or dis-
appoint; And so with re-
ference to his owne coun-
sell and purpose, he speaks
absolutely, and as things
shall be: Yet for the effect-
ing of his purpose, hee
dispenseth things in his
word, as he pleaseth by pro-
pounding things generally
to all promiscuously in the
Church

Church, (passing by others as hee pleaseth) and that with and under condition, and so as (for ought at least wee know) they may or may not be, as the event also doth declare, and yet in regard of his elect ones all his purposes (and promises) of grace and glory shall most undoubtedly take place, and they shall not misse of that Salvation, whereunto (through Faith and Sanctification of the Spirit) they were elected.

This course (because we see it and doe observe it in the Scripture) wee must conceive *God* hath thought fittest for the manifestation of his glory, by shewing forth his mercy, Justice, Liberty, and other his attributes.

Now

Now if wee understand
and conceive it not so well
as wee would, yet should
wee not by any meanes
question it, or frame
things as we please accor-
ding to our easiest appre-
hension, but rather rest
(denying our owne reason,
judgement, will,) in that
wee see to bee the course
which God pleaseth to
take.

And this is that which
now wee come particu-
larly to shew and prove
out of his Word, preparing
the way, and endeavour-
ing to make all plaine, by
handling of two maine
Considerations.

Two con-
siderations
for the
clearing of
the first
doubt.

Set. 3.

S E C T. 3.

Gods promises distinguished: some are of the End, or of Happinesse.

Acts 16. 21

Re. 2. 10.

And these are conditionall.

Psal. 1. 1.

Psal. 119. 1.

2.

Iob. 20. 29.

Ro. 4. 7. 8.

Psal. 32. 1.

2. *Mat.* 24.

26.

First, Consider that Gods promises in Scripture are either of the End, or of the meanes leading to the end.

Now first the promise concerning the End, as especially concerning Salvation and blessednesse, are with Condition, as : *Believe and thou shalt be saved ; If thou faithfull unto death, and I will give thee a Crowne of Life ;* Or because here is mention of blessednesse, the happinesse is promised with Condition of Doing and of Evangelicall obedience : *Happy are yee if you doe them* So elsewhere upon the condition of obedience, negative ; *Blessed is the man that walketh not in the coun-*

sel

or his free & powerfull grace.

23

sell of the ungodly, &c.

2. Affirmative: Blessed are the undefiled in the way, who walke in the Law of the Lord. So it is promised upon the condition of Faith; Blessed are they that have (not seen and yet have) beleevd; of the pardon of sinne: Blessed are they whose iniquities are forgiven, and whose sinnes are covered; And of perseverance and constancy untill the day of Jesus Christ; Blessed is that servant whom his Lord when he cometh shall finde so doing.

Now these promises being conditionall, all partake not of the End (which is Salvation) because all (partake not of, nor) keepe the condition, none indeed being able of himselfe to keepe any of those conditions;

ons, It is not in mans power to doe good, to believe, Repent, Persevere, as of himselfe, (the prooffe of this will follow anon) and God is not now bound to give this power to all, but to whom only he pleaseth.

Some are
of the
Meanes,
and they
are absolute.

2. But now God hath also made promises, which are most free and absolute of giving where and to whom hee pleaseth all the Conditions and Meanes themselves of Life, which he himselfe worketh in us that so by these meanes we might attaine to the End, as Deut. 30. 6. *The Lord thy God will circumcise thy heart, and the heart of thy Seed to love the Lord thy GOD with all thy heart and with all thy soule, that thou mayst live.*

Where

his free & powerfull grace.

25

*Suffrag.
Britannicus
de 5. Artic.
Thes. He-
terodoxa.*

1.

Where the end promised
is life, which the *Israelites*
shall never attaine, unlesse
this Condition of loving
God were kept; But God
doth here absolutely pro-
mise, that hee himselfe will
give unto them this Con-
dition, and accordingly wil
circumcise their hearts to
love the Lord.

So, in like manner as we
have heard, God promiseth
Blessednesse, to weldoing,
to Faith, Repentance, Per-
severance, &c. which are
also Conditions required
of us; And this is the tenor
of the Gospell, yet hee also
promiseth to give Faith,
Repentance, power to doe
well, with the act of weldo-
ing and perseverance, with
all other Meanes and Con-
ditions, and that without
Conclusion.

Condition, without *Iffs* and *Ands*, and absolutely.

So that these Graces and Meanes of salvation are not gifts given or promised, and offered upon Condition but absolutely; Gods promise concerning these Meanes of salvation and blessednes as is said, are absolute, and are of such gifts and graces as which God (seeing our impotency and inability to attaine the End without the meanes, as also to performe the Conditions, and to use the Meanes as of ourselves, and by our own strength and power) doth promise to performe, or will enable us to performe. This will also bee more evident anon in the particular instances.

S E C T. 4

SECT. 4.

But before I further proceed, it will be needfull to indicate what hath beene taught from such inferences but some mistaking or rather travelling at this Doctrine and difference of the promises, may make, yea have already made ; As if because it is said (as shall be proved anon) that the graces of Faith, repentance, &c. are promised absolutely, without *Iffs* and *Ands*, or without respect to Conditions in man, that therefore a dore is hence opened to *Libertinisme* and *Swenckfeldianisme*, whereby the foundations of Christianity are overthrowen, in as much as men are thus taught to neglect the hearing of Gods Word and of the Gospell preached.

A digression further clearing, and justifying the aforesaid distinction from the imputation of Libertinisme.

preached, not to regard meekenesse in receiving the Word and Humility, unto which grace is promised Yea even as they would have it, the grace of Election.

I answer : No such thing can rightly without wilful cavilling be inferred hence

That life is not promised but upon condition, doth exclude all neglect of means.

For first, (not to speak that none oppose Libertinisme, Familisme, and contempt or neglect of the meanes of the hearing and reading of the Gospell more then those that use this distinction of the promises) this very Doctrine (that the promise of salvation is made upon condition, and made good to none (being otherwise capable) but to those that carefully use all the meanes ordained

and appointed to saluation) excludes all carelesnes and neglect of meanes, one or other, seeing wee teach men according to the scriptures; That *whatsoever man soweth, that shall hee reap, &c.* And that we are not to bee weary of welldoing. Without which constancy reaping can be expected; and that we ought to give earnest heed to the things we are, for how else can we escape if we neglect so great Saluation? &c. This we shall further shew and urge in the Conclusion of all.

Gal. 6. 7.
8. 9.

Heb. 2. 1.
2. 3.

2. concerning the absolute promises of the meanes.

2 But now chiefly concerning the absolute promise of giving the meanes and effecting the Condition, on which blessednesse and Salvation is promised.

I say, 1. Seeing saluation
C and

The
meanes
being ma-
ny, must
not be di-
vided.

and blessednesse is the mai-
end instanced in, and the
chiefe end respecting man
that the meanes appointed
of God thereunto, being
many, are not to bee seve-
red and divided one from
another, but to be consid-
red conjoynedly and all
them, with relation to the
maine end, and that there-
fore as they are meanes
of Salvation, (whether they
have a nearer connexion
with life, as Faith, Repen-
tance, Justification; &c.
Or be further off, as the
Gospel it selfe, our hearing
of it, and common and ge-
nerall grace wrought by
they all of them conjoy-
nedly and with respect
to the maine end, are pro-
mised absolutely, and with-
out condition, though

his free & powerfull grace.

31

selfe, as mans chiefe end,
not promised in the
Gospell, but upon such
conditions:

2 Wee may yet consider
that these same conditions,
which all of them have
their reference to Salvati-
on, as the Meanes thereof,
may yet be compared one
with another; And so some,
in regard of such relation,
may be considered as par-
ticular & Meane Ends, and
effects of some preceding
graces, which God hath or-
dained as Meanes more im-
mediately of such graces,
as meanes also more re-
mote of the maine End,
of salvation: So Faith,
repentance, Holinesse,
perseverance, which are
meanes of blessednesse and
salvation, and Conditions

Yet they
may and
must be
compared,
& so some
graces
may be
considered
as Ends &
effects of
former &
more com-
mon graces
such as is
the Gos-
pell, &c.

of eternall Life, may be considered also as the End and effects of other graces and gifts of God; and not given or promised upon some Condition which must be used meanes more immediately respecting those meanes ends, and which have reference not onely further to the maine end, Salvation, but more nearly to the intermiddle ends, of Faith, Repentance, &c. For Logicke and nature teaches us, that there is the least and utmost end, which is chiefly intended & ayme at, unto which all meanes are ordained, and there is an intermiddle end: a maine end, & a meane end, which is the Act and instrument of the efficient cause, by which

Finis ultimus, ἡ ἀποτέλει-
σις, or
συντέλει-
σις, and

...his free & powerfull grace.

33

he intends to attaine to the
maine and last end.

The former in this busi-
nesse now in hand, is eter-
nall Life, unto which wee
are elected; The latter are
Faith, and other graces
meanes, which as they are
meanes of Life and blessed-
nesse, so are they effects and
ends intended, which God
workes and intends by the
Gospell and word sent,
preached, and received, or
attended to: So that the
Gospell is the meanes by
which we attaine first to
these graces, and then to
Salvation, by which God
brings us to, and worketh
Faith, (for *Faith commeth by*
hearing, and hearing by the
word of God,) and so Sancti-
fication; So saith Christ:
Sanctify them through thy

Finis in-
termedius
ro finis ad
finem, fine
propter fi-
nem.

Rom, 10. 17

Ioh 17. 17.

Luke 3. 5.

1 Cor, 10. 4.

5.

C 3 truth,

truth, thy word is truth. And so Humility, for it is God's voice in and by the Ministry, whereby every mountain and hill is brought low, &c.

This is one of those weapons, if not chiefe, which pulls downe strong holdes and casts downe imaginations, and every high thing which exalteth it selfe against the knowledge of God.

Thus then the Gospell is a meanes of these and other graces, as the next end thereof, as of Salvation it selfe more remotely ; and these graces being considered as the next and more immediate Ends of the Gospell, have their conditions, which must not be neglected, as the hearing of the

the word, and attending
hereunto, &c. Yet the same
graces of Faith, &c. are to
be considered also, and
chiefly as meanes of eter-
nall Life, and as Condi-
tions thereof; which there-
fore as meanes of Life and
blessednesse, and as Condi-
tions of the new Covenant
of Life, are promised by
God absolutely and with-
out condition; though as
subordinate & intermiddle
ends, they depend also (or-
dinarily) on their Meanes
and Conditions.

Thirdly, I say, yet that
whether we speake of the
first and last end, or of
the meane and middle end,
that it is true which was
said: That the promise of
the end, as it is the end, is
with Condition; and the
promise

Yet the
promises
of the end,
whether
maine end
or meane
end, as the
end, are
ever Con-
ditionall.
And the

promises
of the
meanes as
meanes
ever abso-
lute, whe-
ther they
be remote
or nearer.

promise of the Meane
(whether nearer or further
off) as meanes is absolute
and without condition ;
that let the Condition be
what it will be, whether
the maine end, or meanes
middle ends, yet God do
both freely promise, and
freely give and effect it
and that whether it have
more necessary and infal-
lible connexion with
end, as true Faith, Remis-
sion & Sanctification have
or doubtfull onely and un-
certaine (in regard of us)
the preaching of the Go-
pell) by which yet all an-
each are not converted
which yet in regard of
Gods Elect, and of his
chiefe intent in sending it
is made effectually by God
and so promised without
condition. Fourthly

...r, his free & powerfull grace.

37

Fourthly, then I avow
concerning the Gospell, the
hearing, and receiving of
, (as also concerning all
such things as may be called
more remote meanes of
life, or conditions of Faith,
which hearing, is of Remis-
sion, which Confession is;
of more grace, which Hu-
mility is, &c.) that it (as
these other) is both freely
promised, and freely given,
both in regard of the out-
ward means, and of the in-
ward work and effect of it.

1 The Gospell and out-
ward meanes are freely and
absolutely promised (even
was Christ himselfe the
blessed Seed, Gen. 3. 15.) and
the calling of us Gentiles,
partake of it. In the last
eyes the mountaine of the
wards House shall be established

The Gos-
pell it selfe
is absolute-
ly.

Rom. 10. 17

1 Ioh. 1. 9.

Iames 2. 6

1 Promi-
sed.

Iſa. 2, 2, 3.

Iſa. 42, 6, 7

ſ. 49, 5,

6. ſ. 6.

Iſa. 66, 18.

19. 20.

Freely gi-
ven both
for the out-
ward mi-
nistery.

Rom. 10. 14
15.

in the top of the Mountaines;
and all Nations shall flow un-
to it, &c. So Christ is pro-
mised to be given for a
Covenant of the people :
For a light to the Gentiles, to
open the blinde eyes, &c. I
will gather all Nations and
Tongues, and they shall come
and see my glory ; and I will
set a signe among them ; and
they shall bring all your bre-
thren for an offering unto the
Lord out of all Nations, &c.

Secondly, the Gospel
and the preaching thereof
is freely given of God and
sent, without which, how
should men come to Faith
or calling upon God, or yet
any other grace ? For how
shall they call on him in whom
they have not beleaved ? & how
shall they beleieve in him,
whom they have not heard

his free & powerfull grace.

39

and how shall they heare with-
out a preacher? and how shall
they preach, except they bee
sent?

Therefore saith our Sa-
viour to his Apostles : *Goe
out and teach all Nations, &c.
and goe ye into all the World,
and preach the Gospell to eve-
ry Creature.*

Yet this is done, both
equally (in regard of the first
moving cause, Gods onely
compassion and love,) and
with choyce, in regard of
the Nations, to which in
their severall and fit times
the Gospell is sent, not to
each Nation at once, and
some scarce at all: Yet
whosoever they are that at
any time enjoy the Gospell
by outward meanes, they
have them from the free
mercies and goodnesse of
God,

Mat. 28, 19

20.

Marc. 16,

15,

Which is
directed by
speciall
choyce,
and sent to
some, not
to all.

God, they were not more worthy then others ; Neither is it because God did foresee they would profit by the Gospell more then others. Why was it then sent and preached first to *Israel*, a gainsaying people (otherwise then for their further conviction,) & not to the *Tyrians* and *Sydonians*, who (if like mighty works, which were wrought to confirme the Gospell had beene done among them which were done at *Corazin* and *Bethsaida*) would have repented long agoe ; Which yet *Israel* do not.

Matb. 11.
21.

Act. 13. 9,
10.

But this is from Gods free choyce, who (according to his wise and just Counsell) sendeth it to this or that place (where he hath many people)

people, at least some, to call and gather by it) and purposely as hee pleaseth, will not, (or will not as yet) have it come to some other people.

Thus when *Paul* and *Sylas* had gone throughout *Phrygia*, and the region of *Gallatia*, (preaching the Gospel,) they were forbidden of the holy Ghost to preach the Word in *Asia*; after they were come to *Misia*, they assayed to goe into *Bithinia*, but the Spirit suffered them not.

3 Among those, whether the Gospel is sent, God giveth grace effectually to receive, and with meeke, humble, and good hearts, to entertaine it, not to all, but to whom he pleaseth. Thus among those that heard

Act. 16. 6
7.

And for
th' inward
work & o-
wer of

Act. 16. 14

heard *Paul* preach at *Philippi*, its noted (onely) of *Lydia*, that the Lord opened her heart, that she attended unto the things which were spoken of *Paul*.

And who are called effectually (as being vessels of mercy, which God had afore prepared unto glory,) not all *Iewes*, not all *Gentiles*, but us, saith *Paul*, whom he hath called of the *Jewes* and of the *Gentiles*, and not of the *Iewes* onely, but also of the *Gentiles*.

Rom. 9. 23.

4

Therefore the Light of the Gospell, and saving revelation of the mystery of it, and the giving of wisdom by it is made to bee the giſt of Gods free grace by *Christ*: In whom we have redemption through his blood,

then

his free & powerfull grace

43

the forgivenesse of sinnes, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence, having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himselfe, &c. So, I thanke thee, Oh Father, saith Christ, because thou hast hid these things from the wise and prudent, and hast revealed them to Babes; Even so Father, for so it seemed good in thy sight.

Now if Gods Word prove fruitfull, and the effect of it shew it selfe onely in those who receive and heare it in an honest and good heart. I would aske from whom is this good heart? Is it not from him from whom is every good giift, and every perfect giift, &c.?

We

Eph. 1. 7, 8,
9.

Mat. 11. 25,
26.

Luk. 8. 15.
Iam. 1. 17

What God
requires as
a Condition,
he also workes
in the E-
lect.

*Mediis fa-
luis im-
mediata, &
mediis
mediis.*

Wee conclude then this digression (occasioned by an unjust cavill) and say, that though Gods promise of Salvation, yea and of Faith, and other graces, wrought ordinarily by the ministry, bee propounded with Condition, yet the Conditions themselves and the Meanes of Salvation whether more immediate as our effectuall calling, Repentance, Faith, regeneration, justification, &c. or mediate and remote, are both promised and effected in us, without Condition, as being not made to depend upon man, either for the giving or the working and effecting of them in him, and so for other like particulars; God promiseth forgiveness of sinne, to such

such as doe confesse, for-
 sake, and repent thereof ;
 but who giveth repen-
 tance, &c. doth not God ?
Ezek. 36. 26. 31. and Zach. 12
10. God requires our pray-
 ers, and will scarce give us
 any good thing, unlesse we
 ask it, *Matt. 7. 7.* Aske and
 it shall be given you ; And
Ezek. 36. after a most free
 and gracious promise made
 by God of working all
 grace in our hearts, and
 giving both Spirituall and
 Temporall Blessings. *Vers.*
25. 26. and 27. &c. Yet thus
 saith the Lord : *I will yet for*
this be enquired of by the house
of Israel to do it for them. But
 who gives this gift of pray-
 er ? onely hee that gives
 Faith, out of which prayer
 flowes, onely God by his
 Spirit ; *Zach. 12. 10. Rom. 8.*

26. We

As Con-
 fession.

1 Ioh. 1. 9

Prayer.

Rom. 10. 14.

& *8. 26.*

26. We know not what we should pray for as we ought; but the spirit it selfe maketh intercession for us, &c.

Humility.

Lastly, God gives grace to the humble; that is, more grace, *James* 4. 6. But who gives the grace of Humility? Doth not the Spirit? *Gal.* 5. 22. Of which more afterwards.

Heb. 4. 1. 2.

I say then of all these, though God promise no good things to his Church but upon Conditions, and in the use of Meanes, which to neglect, and yet to expect the end, were presumption and to tempt God, yet to come short of it, yet God freely and absolutely promiseth to give, and make effectually the Conditions and Meanes themselves.

Let this suffice for the pre-

or, his free & powerfull grace.

47

present, till wee make it
more evident anon.

SECTION. 5.

TO proceed: these promi-
ses of the meanes, and of
fulfilling the conditions in
us, depend upon Gods de-
ree and Election, which is
not conditionall, though
his word be. His order in
electing us to life is not the
same which hee observeth
in promising and giving
life; He promiseth it upon
condition, and gives it not
but upon performance of
each Condition; But hee
must not therefore bee
thought to elect us condi-
tionally, or upon the fore-
sight of such conditions
brought in us, or by us.

To teach (which yet some
teach)

These
promises
concerning
the meanes
depend on
Gods ele-
ction.

Which
his electio
is not con-
ditionall.

teach) that God is so to be conceived to decree, as he doth execute his decree were to invert the order of things.

Armin.
contra Iun.
proposit. 19

Though
his Word
be.

Indeed in the execution and in the Gospell, he will have no man to attain to the end without the means, and without such conditions as hee requireth, yet he may and doth require all ; (which is one reason why the promises are, they should be, propounded in Scripture, and the Gospell preached, generally and promiscuously to all in the Church ;) and God hath also so decreed to bring men to Salvation by such means ; But this is not the whole and entire decree of God which implies his predestination

ation of certaine singular
and definite persons, who
are knowne to God, and se-
parated from others by the
decree of his election,
whereby he hath absolute-
ly and onely according to
his owne counsell chosen
them to Salvation; unto
which yet he (for the exe-
cution of his Decree) will
bring them by meanes, and
by the observation of such
Conditions, as he will pro-
pound and require in the
Gospell, on the perfor-
mance of which hee promi-
seth this salvation to all in
the Church, but worketh
them onely in his Elect.
Concerning which Election
we thus read: *Many are cal-
led, but few are chosen. And
the foundation of God standeth
sure, having this Seale, the
Lord*

Mat 20. 16

2 Tim. 2. 19
Rom. 11. 5

Lord knoweth them that
his ; And so wee are told
Remnant according to the
lection of Grace.

Otherwise (if Gods
Election were onely conditionall) it might so fall out
that all might bee reprobated, that his Church might
faile on earth, yea and
Christ should be no certain
Head, as having no certain
members assigned unto
him.

But God in the matter
our Salvation doth also use
his absolute will in bringing
his Elect to the end appointed,
powerfully and most infallibly.

Luke 12: 32.

Christ saith, it is your
Fathers good pleasure to
give you a Kingdome ; and
you have not chosen me, but
I have chosen you.

This

This could not be true,
Gods will were in this
case onely conditionall. For
though God in his word
promiseth life and blessed-
nesse under condition of
Faith and Holinesse, yet he
decrees nothing under any
doubtfull or uncertaine
condition.

God in his word tells us
that wee should doe, and
how wee may hope to at-
taine to salvation, & to assu-
erance of our Election; but
in his decree he sets downe
that he himselfe will doe,
according to which hee
workes and effects that
grace in his Elect, which he
requires of them (yea of
all) leaving others in his
justice, to their owne hard-
nesse.

SECT. 6.

Yet first,
God
mocks
none in
his Word.

Gen. 4.7.

YEt first hee doth not mock such as doe not through their owne obstinacie or inability keepe the conditions ; But most certainly if they doe keep and doe that which is required (as once they were able to have obeyed God in his hardest command, and stand bound so to doe) they shall undoubtedly bee saved ; therefore was it said even to *Cain* : *If thou doest well, shalt thou not be accepted* Gods promises of life are conditionall.

Yea in such commandments God doth not delude, but reprove and convince such men of unbeliefe, and that in his Justice.

And

his free & powerfull grace.

53

And secondly, neither are
the decree and Word of
God contrary or repugnant
each to other, but onely
subordinate. God makes
his word subservient to his
decree, & reveales so much
of his owne counsell and
purpose, and in that man-
ner as hee pleaseth, and so
may best serve his owne
ends, which if wee cannot
see by his Word, yet must
not search, much lesse
barrel, with God therea-
out, or frame his decrees
according to our own con-
cepts.

God in commanding du-
ties at mens hands, hath
sometimes other ends, then
obedience, (though that
may be the thing which
we are to looke unto, as re-
quired of us, in and by his
D word).

His Word
and decree
are not
contrary
one to ano-
ther.

Gen. 22. 2.

word,) his precepts are also sometimes for tryall, as the commandement given to *Abraham*, of Sacrificing his Sonne.

Sometimes for Conviction, whereby he intends to convince his Creature of disobedience, yea of his owne inability, &c. as bidding *Pharaoh*, let the people goe.

Exod. 8. 1

These Ends hee keeps secret to himselfe, (as the Lord may respect this or that particular person,) and therefore though his precept seeme to crosse his secret pleasure & purpose (which the event declares at length what it was,) yet our ignorāce must not cause us quarrell with God, but Faith should reconcile the seeming contrarietie.

The like is true in Gods
promises and threats where
the exceptions and Condi-
tions are often concealed
and kept secret to God
himselfe. If God then re-
veales part of his will and
conceales part, this is nei-
ther to contradict himselfe,
nor to deale doubly and
deceitfully with his Crea-
ture. He speakes not one
thing and meanes another;
but speaks that which con-
cerneth us to take notice
of, & conceales that which
he will doe himselfe, and
which hee hath absolutely
set downe with himselfe,
specially concerning the
salvation of those whom
his mercy he will save, and
at time effectually call; and
the just desertion of those
whom hee in justice will

See who list
Dr. Cras-
kenthorpes
Sermon of
prædestina-
tion, pag.
15, 16.

leave in the masse of perdition, and therefore not give his grace effectually unto them: I may therefore say the Conditionall part of Gods will is set downe in his word; But what he hath set downe absolutely, and whom in particular he will save, and imprint Faith and Holinesse in their hearts he hath reserved to himselfe, (as not being bound to reveale it till the event shew it,) onely that there is such an absolute will of God, is revealed, as we have already shewed.

SECT. 7.

SO that now, though regard of the word and worke of the ministers things may goe with

And *And*, and that the con-
ditions in regard of man
whose actions proceeding
of judgement, and having
their beginning from with-
in his will, are voluntary)
may, or may not be done or
performed; Yet as they are
Gods workes (though re-
quired of us) and effects of
his Election, (who chan-
geth without violence our
wills) hee speakes of them
without *Iffs*, and promiseth
them absolutely; yea and
accordingly worketh and
effecteth them himselfe.

And so againe things may
remaine in themselves in-
different, to fall out this
way or that way, notwith-
standing Gods decree or
working infallibly this or
that.

The certainty of Gods
D 3 decree

Gods decree doth not take away the consent & liberty of mans will.

*Sufficit ad
rationem
voluntarii
si scientie
& voluntaria
commit-
tatur, Greg.
Armin. lib.
2. dist. 29.
in fine.*

decree doth not abolish the consent of mans will, but rather order it, and mildly incline or draw it forth. mans freedome of will may well stand, with that necessity which is of infallibility, or of consequence, and mans actions may bee free though otherwise in respect of Gods will they be of unchangeable necessity.

Gods decree takes not away all possibility to the contrary event, but only the contrary event it selfe as his decree before all worlds, that at this time should preach in this place on this argument, at this time, did not take from me ever since, all possibility of not preaching at this time; (for I might have beene absent, or otherwise determined;

mined ;) But it tooke from
me the actuall not prea-
ching at this time.

I doe this certainly and
infallibly, but yet freely ;
Gods decree takes from me
the contrary event ; so that
(in *sensu composito*) these
two cannot stand together,
God hath decreed that at
this moment, I should bee
preaching these things ; and
I doe not at this moment,
preach these things ;
But (in *sensu diviso*) these two
may consist together ;
God decreed that I should
preach these things at this
moment, and I had power
not to preach these things
at this moment if I had
pleased.

Now if this sound harsh

*Præscientia
Dei falli
non potest.*

to any, let it be considered the like inconvenienc would follow upon Gods bare prescience, (which none denyes,) and his prescience may as well hence be denyed as his predeterminations; Seeing Gods prescience is as infallible as his Decree is immutable. And thus much for the first consideration.

SECT. 8.

The second consideration making good the former.

2 **W**E may now secondly consider, that in Gods new Covenant of Grace, the condition required of us, is also part of Gods Covenant and promise made unto us. So that this is one main difference between the Law (strictly taken according

ding to the Condition of
workes,) and the Gospell
preached both before and
after the death of Christ,
that the Law promiseth
life, and requires perfect
obedience, but neither pro-
miseth nor gives power to
performe what it requires;
it leaves a man wholly to
himselfe, and to his owne
power.

But the Gospell and new
Covenant promiseth the
same life upon new and o-
ther conditions, no lesse (I
ake) hard in themselves
and impossible to us to per-
forme aright by our owne
strength then the other, and
that is upon condition of
Faith, Repentance, Holi-
nesse, and Perseverance in
the same; Yet so as that it
both promiseth and gives

The condi-
tions re-
quired of
us, are also
part of
Gods Co-
venant and
promise
made unto
us.

Difference
betweene
the Law
and the
Gospell.

*Heb. 7. 19
and 8. 6.
Rom. 8. 2. 3*

power to keepe and performe the Conditions (this latter depending on Gods Election) in which regard it is said, that the law made nothing perfect, but the bringing in of a better hope did, and that Christ is the Mediatour of a better Covenant, which is established on better promises, And why better? *But because what the Law could not doe, in that it was weake, through the flesh, is done by the Law of the Spirit of Life in Christ Iesus, whom God sent, &c.*

The first Covenant is said to be faulty, yet notwithstanding it selfe, for saith the Scripture, the Lord finding fault with them, (not with the Law barely) saith, the day will come when I will make a new Covenant with the house

er, his free & powerfull grace.

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house of Israel & Indah; not
according to the Covenant
which I made with their Fa-
thers, because they continued
not in my Covenant (lo, there
is the fault of it) I regarded
them not, saith the Lord;
For this is the Covenant that
I will make with the House of
Israel, after those dayes, saith
the Lord; I will put my Lawes
into their minde, and write
them in their hearts, &c.

Thus God promiseth to
doe for us what he requires
of us: At least hee requires
the Fact (or act) of us, and
he promiseth the ability, or
whether indeed he promiseth
and effecteth the act also,
he promiseth both, to write
his Lawes in our hearts, and to
doe all our workes for us; as
particularly, not onely po-
wer to beleieve, but the ve-

Heb. 8, 7, 8,
9, 10, 11,
&c.

Pbil. 1:29.

ry act of beleeving, not
onely *π* *posse Credere*, but
according to that *π* *ἐστιν*
unto you it is given to be-
leeve on him, and not onely to
beleeve on him (Christ) but
also to suffer for his sake. So
not onely the power, ability
ty, and will to doe good
but the will, power & deede
too; For it is God that wor-
keth in you, saith Paul, both
will and to doe.

SECT. 9.

What God
requires, he
both pro-
miseth and
worketh in
the Elect.

NOW all that is said
both in the former
and in this latter Confes-
sion, will better & more
fully appeare by particu-
lar instances and proofes, God
promising Blessednesse
Salvation by Christ, re-
quires some Conditions

us, yet, 2. hee promiset to worke and effect the said Conditions in us ; and 3. he doth also indeed worke the same, and that by ver- tue of his new Covenant, wee will instance in some principall graces.

I Faith God (promising Salvation and Happinesse) doth first require Faith ; as the Condition ; and so prom- iseth life upon that Con- dition. and that with an *Iff*, (as in my Text) saying : If thou shalt confesse with thy mouth the Lord *Iesus*, "and if thou shalt beleve "in thine heart that God "hath raised him from the "dead, thou shalt be saved. "So elsewhere, If thou canst "beleve, all things are "possible to him that be- "leeveth. So also *Iob. 3.* "16. &

This is shewed in divers gra- ces, as in Faith.

Which God *Rom. 10. 9.* I requires *Marke 9. 23*

Promiseth

Ier. 31. 33.

Isa. 53. 11.

“ 16, & Act. 16. 30. 31. Be-
 “ leeve on the Lord Iesus
 “ Christ, and thou shalt bee
 saved.

2. Yet God also doth
 promise Faith; For is not
 Faith one of those lawes,
 which God hath promised
 to put into our hearts? By his
*knowledge shall my righteous
 Servant iustifie many; That
 is, by the knowledge of
 him, by which knowledge
 is meant faith, or at least such
 a knowledge as is not with-
 out Faith, which is also pro-
 mised elsewhere, they shall
 all know me, of which know-
 ledge that is true, this is life
 eternall, that they might know
 thee the onely true God, and
 Iesus Christ whom thou hast
 sent.*

Ier. 31. 34.

Iob. 17. 3.

Worketh.

Eph. 2. 8.

Phil. 2. 13.

Yea 3. Hee worketh it
 both for habit and for act.

So

So we read, by grace yee are saved through Faith, and that not of your selves; For it is the gift of God, and as wee heard, unto you it is given (not onely) to beleeve on him, &c.

S E C T. 10.

2. **R** *Emission of sins*, which God requires wee should seeke after, *Luke 11. 4.* and without which (wee know) no Salvation, no blessednesse, for as blessednesse is made to belong to such *Rom. 4. 7, 8.* So we know that there can be no blessednes, no salvation, without it. Know ye not that no unrighteous (that is, such as are not washed and justified,) shall inherit the Kingdome of God, and to dye in our sinnes, is threatned

Remission
of sinnes
which re-
quires we
should seek
1 Cor. 6. 9.
with 11.
Iob. 8. 24.

threatned: if we believe not
It then hath God appointed
as a meanes of life.

2 Promi-
seth.

Ier. 31. 34.

2. God promisetht it, say-
ing, *I will forgive their ini-
quities, and I will remember
their sinne no more. And this
is my Covenant unto them,
when I shall take away their
sinnes.*

3 Worketh.

Isa. 43. 35.

Micah. 7. 18

19.

3. He also worketh it; *I
even I am he, that blotteth out
thy transgressions for mine
owne sake, and I will not
remember thy sins. And who
is a God like unto thee, that
pardoneth iniquity, &c. He
will subdue our iniquities, &c.*
And of Christ, it is said:
*Him hath God exalted with
his right hand, to be a Prince
and a Saviour, for to give
Repentance to Israel and for-
giveness of sins.*

Acts 5. 31.

SECT. II.

SECT. II.

3. **A**ND so for Repen-
tance. God requires
it, as without which no
life, *Luke 13. 3. Except you*
repent yee shall all likewise
perish; God promisetht life
unto it, and upon condition
of it with an *iff*: If the
wicked will turne from
all his finnes that he hath
committed, and keepe all
my Statutes, and doe that
which is lawfull & right,
he shall surely live; he shall
not dye; And, if thou
wilt returne *Oh Israel,*
saith the Lord, returne
unto me; and, if thou wilt
put away thine abomina-
tions out of my sight, then
shalt thou not remove. So
Mat. 3. 2. 8.

3. Repen-
tance
which God
requires.
Ezek. 18.
21.
Ier. 4. 1.

2. Yet

Promiseth.

Zach. 12. 10

Worketh.

Acts 11.
18.

„ 2. Yet the same God
 „ doth promise it, saying
 „ wil poure upon the house
 „ of David, and upon the
 „ inhabitants of Jerusalem
 „ the Spirit of Grace and
 „ of Supplications, and they
 „ shall looke upon me
 „ whom they have pierced
 „ and they shall mourne for
 „ him as one mourneth for
 „ his onely son, and shall be
 „ in bitternesse for him,
 „ one that is in bitternesse
 „ for his first borne.

3. Yea he also worketh
 hee gives it as is now said
 „ out of Acts. 5. 31. and elsewhere
 „ where : Then hath God
 „ also to the Gentiles granted
 „ ted repentance unto life
 „ and it is preached in his
 „ name. Luke 24. 47. that
 „ by his power, Acts 3. 12.
 So that he both appointeth

in his free & powerfull grace.

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to be preached, and
works it by preaching.

SECT. 12.

SO for new Obedience,
and walking in the
ways of God in all sincer-
ity and holinesse, without
which no man shal see God,
Jeb. 12. 14.

4. New
obedience
which God
requires.

„ 1. God requires it in
his Covenant: Walke be-
fore me, and be thou per-
fect, or upright and sin-
cere; So we are buried
with Christ by Baptisme
unto death, that like as
Christ was raised up from
the dead by the glory of
the Father, even so also
we should walke in new-
nesse of life.

Gen. 17. 1.
Rom. 6. 3. 4.

„ 2. Yet God promiseth
this, saying: This shall be
„ the

Promiseth

Ier. 31. 33.
Ezek. 36. 26
72.

„ the Covenant that I will
„ make with the House
„ of Israel, after those dayes
„ saith the Lord, I will put
„ my Law in their inward
„ parts and I will write it
„ in their hearts, &c. And
„ elsewhere, I will put my
„ Spirit within you, and
„ cause you to walke in my
„ Statutes.

Worketh.

3. Yea he performes it in
us, (and for us) according
to that: Thou hast wrought
all our workes in us (or for
us) *Isa. 26. 12.* causing us
indeed to walke in his Sta-
tutes, and to bring forth
„ good Fruit; For, saith
„ Christ: As the branch
„ cannot beare Fruit of
„ selfe, except it abide in
„ the vine; No more can ye
„ except ye abide in me;
„ I am the vine, ye are the
„ branches

Iohn 15. 4.
5.

his free & powerfull grace.

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branches ; He that abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can doe nothing.

SECT. 13.

SO, for Perseverance and Constancy without which no Crowne, no reward ; 1. God requires as a Condition of Life and Happinesse ; be thou Faithfull unto the death, and I will give thee Crowne of life, *Rev. 2. 10.* In due season wee shall reape if we faint not. And *Christ* is said to reconcilie us : that he might present us holy and unblamable, and unproveable in his sight, (especially) at the day of judgment, (if faith

„ the

Perseverance which God requires.
Gal 6 9.

Col. 1. 22.

23.

Iohn 15. 6,

7.

„ the Apostle) ye continue
 „ in the Faith, grounded
 „ and settled, and be not
 „ moved away from the
 „ hope of the Gospell, &
 „ And elsewhere saith
 „ Christ: if a man abide
 „ in me, he is cast forth
 „ &c. And, if ye abide
 „ me, and my words abide
 „ in you, ye shall aske what
 „ yee will, and it shall be
 „ done unto you.

Promiseth.

2. He yet promiseth
 „ to the great comfort of
 „ people saying: I will
 „ make an everlasting Co-
 „ venant with them, that
 „ will not turne away from
 „ them to doe them good
 „ but I will put my feare
 „ in their heart, that they shall
 „ not depart from mee
 „ so God will neither turn
 „ from us, nor suffer

Ier 3. 2. 40.

his free & powerfull grace.

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to turne from him, though
others fall away, and erre
concerning the truth, as did
Hymeneus and *Philetus*; ne-
verthelesse faith th' Apostle,
the foundation of the Lord
remaines sure, (or steady)
having this Seale: *The Lord*
knoweth who are his. No
temptation shall finally pre-
vaile against such; For God
is faithful, who will not suffer
you to be Tempted above that
ye are able, but will with the
temptation also make a way
of escape, that ye may be able
to beare it. Yea when such
trust in God, are ready
to yeeld (as *Jeremy*; who
because Gods Word was
made a reproach to him,
and he was had in derision
dayly, said he would no
longer make mention of
him, nor speake any more
in

2 Tim. 2.
18, 19.

1 Cor. 10.
13.

Jeremy 20,
8. 9.

Psalme 135.

3

in his name,) yet God
word and Spirit quicken
them up againe, as they do
him; Yea God hath said
and promised: The mouth
of the wicked shall be
rest upon the Lot of the
righteous, least the righte-
ous put forth their hands
unto iniquity.

Iohn 4. 14.

And so Christ hath pro-
mised the continuance, and
abode of his grace and holy
Spirit; saying: *The Water
that I shall give him, shall
in him a Well of Water, spring-
ing up into everlasting Life.*
See also *Iohn 14. 16. 17.* and
1 Job. 2. 27. and 3. 9.

Worketh
Phil. 1. 6.
Heb. 12. 2.

3. He accordingly worketh
it; beginning and perfecting
his owne worke; He which
hath begunne a good worke
in you, will performe it,
untill the day of Iesu

Christ

his free & powerfull grace.

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Christ. This Jesus Christ is
called the authour (or be-
nner) and also the fi-
ther of our Faith; Yea
as he speakes most com-
fortably: *All that the Father
loveth mee, shall come unto
me, and him that cometh to
me, I will in no wise cast out.*

John 6. 37.

SECT. 14.

He like I may say for all
other Graces (unto
which Life is promised)
and works all, as the feare
of God; *Ier. 32. 40.* Know-
ledge of God, which is re-
quired, as in the Text: *if
ye know these things; pro-
phesied. Ier. 31. 34. Given Mat.
27, 28.* So for humility &
meeknesse, which makes
good argues) men blessed; *Bles-
sured are the meeke; Mat. 5. 5.*

It is required, and Gods

E

pro-

So in other
graces: As
more espe-
cially, hu-
mility and
meeknesse
which God
requireth:

James 2. 6.

1 Pet. 5. 5, 6

Promiſe
Iſa. 11. 6 &
65. 25,

promiſes are made to
God giveth grace (1. mo
grace) to the humble. As
„ elſewhere : Humble ye
„ ſelves therefore under
„ mighty hand of God,
„ hee may exalt you in
„ time. And ſee Iſa. 57.
„ and 66. 2. Mat. 18. 3.

„ 2. It is promiſed : T
„ Wolf ſhall dwell with
„ Lamb, and the Leopard
„ ſhall lye downe with
„ Kiddy; and the Calfe
„ the yong Lyon, and
„ Fatling together; Yea
a little Child ſhall
them; (thus ſhal the ſto
bee brought downe by
Ministry and Miniſter
(otherwiſe but weak
dren, in compariſon
thoſe who are humbled
their Miniſtery.)

Worketh.

3. Yet it is Gods Wo

his free & powerfull grace.

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and gift, as are all good things else: Every good and every perfect gift is from above; &c. Now if it be not perfect gift, yet its a good gift, and therefore from the Father of Lights, and given from without; being a good giving, yea a good gift; its not called a habit, if we had it of our selves, and from our owne industry, as *Philosophy* calls virtues, which it ascribes to mans own power.

So generally it is said (and may most truly be applied to this differencing grace of Humility, as some would make it) *who maketh thee differ from another? and what hast thou that thou didst receive?* And for this weaknesse the Apostle makes it with love, joy,

James 1.17.

*ἀριστία, δὲ
ἐν μέρει, not
ἐν ἑαυτῷ.*

1 Cor. 4.7.

1 Pet. 5.6.

Phil. 4. 12.

Verse. 13

peace, long suffering, gentleness, goodnes, Faith and temperance, a fruit of Gods living and Sanctifying Spirit (as these graces are opposed to the workes of the flesh Gal. 5. 22. 23. Yea it is made the worke of Gods mighty Hand, and a gift of Gods power, (not of mans) when Paul saith, I know how to be abased, that how to carry my selfe, humbly, and meekely, under Gods Hand : When I am want, when I am hungry, when I suffer need, this is no other effect then that, 1 Peter. Humble your selves under the mighty Hand of God.

But could Paul doe of himselfe ; No, therefore he addes concerning this (and by occasion of this) concerning all things

fide

his free & powerfull grace.

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es,) saying: *I can doe all things through Christ that strengthens me.* Nay I wil ad, his meekenesse and humility is a grace flowing from election, (not preceding going before it,) which therefore we as the Elect of God are bid to put on with other graces; For so Paul, put therefore as the Elect of God holy and beloved bow in mercy, kindnesse, humbleness of minde, meekenesse, &c. and so wee will conclude this point, and say, that not only humility and those graces mentioned, even now out of Col. 3. 12. 13. but all other gifts, graces, and blessings (which have, and so farre as they have necessary connexion, with eternall life, as being necessary meanes and cond-

E 3 tions

Col. 3. 12.

727117-

82321.

Yea all
graces gi-
ven us in
time, are
according
to Gods
Election
of us be-
fore time.

Eph. 1. 3, 4.

John 15. 16.

tions of life, &c.) which
doe come to us, and are gi-
ven to us in time, are ac-
cording to Gods Election
of us before time, as it is
said, *Eph. 1. 3, 4. That God
hath blessed us with all spiri-
tuall blessings in Heaven
places in Christ, (I. with
Faith, Justification, Sancti-
fication, Adoption, Saving
Knowledge, &c.) according
as he hath chosen us in him
before the foundation of the
World, that we should be Holy
and without blame before him
in love; Particularly; abun-
dantly to doe good, and to
bring forth good Fruit
constantly; For so saith our
Saviour: Yee have not
chosen mee, but I have
chosen you, and ordained
you that you should goe
and bring forth Fruit, and
that*

his free & powerfull grace.

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that your Fruit should
remaine.

Hence we are said to be
predestinated, according
to the purpose of him, who
worketh all things according
to the counsell of his own will,
and thus God fulfills all the
good pleasure of his good-
ness, and the worke of
Faith with power. For it
is God (saith Paul) which
worketh in you, both to will
and to doe of his good plea-
sure.

Eph. i. 11.

2 Th. i. 11.

Phil. 2. 13.

SECT. 15.

AND this leads the way
to (and in part resolves)
the second Objection or
question propounded, whe-
ther it be in our power to
performe what God com-
mands and exhorts to, and

.The se-
cond main
doubt re-
solved and
it first
shewed.

Yea all
graces gi-
ven us in
time, are
according
to Gods
Election
of us be-
fore time.
Eph. 1. 3, 4.
John 15. 16.

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doe come to us, and are gi-
ven to us in time, are ac-
cording to Gods Election
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said, *Eph. 1. 3, 4. That God
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rituall blessings in Heaven
places in Christ, (I. with
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fication, Adoption, Saving
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as he hath chosen us in him
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and without blame before him
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dantly to doe good, and to
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Saviour: Yee have not
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and bring forth Fruit, and*

that

his free & powerfull grace.

83

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predestinated, according
to the purpose of him, who
worketh all things according
to the counsell of his own will,
and thus God fulfills all the
good pleasure of his good-
nesse, and the worke of
Faith with power. For it
is his God (saith Paul) which
worketh in you, both to will
and to doe of his good plea-
sure.

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SECT. 15.

AND this leads the way
to (and in part resolves)
the second Objection or
question propounded, whe-
ther it be in our power to
performe what God com-
mands and exhorts to, and

. The se-
cond main
doubt re-
solved and
it first
skewed.

if not, whether such commands and exhortations be in vaine, or no. Seeing then this blessednesse here is urged as a motive to welldoing; It would (a little further) be considered whether the doing of these things (such as is named) be in our power or no, and whether such bare motives, be enough to enable us hereunto, and to cause us to doe that which is our duty in believing, Converting, Obeying, and Persevering? It may seeme to be in our power thus to doe, seeing the doing of these things is ascribed to us: *Happy are yee if yee doe them.*

That it is not in mans power as of himselfe to

Answer: No, it is not in our power to doe such things as yet God requires

er, his free & powerfull grace.

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of us by way of command and exhortation :
hee requires , That wee
should believe in God,
and in Christ, and that we
love one another, 1 *Iohn*
3.23. That we turne un-
to him; *Ioel* 2.12,13. *Iere.*
4. 1. That wee mortifie
the flesh *Col.* 3. 5. That we
cease to doe evill, and
learne to doe well, *Isa.* 1.
16,17. and that we worke
out our Salvation, *Phil.* 2.
12. But yet wee have no
power as of our selves to
doe any of these things ;
where yee see I speake not
of actions civill , or mo-
rall only, according to man;
Concerning which, though
the bare doing of them be
in the power of mans will ;
yet to doe them well in
respect of all circumstances

doe well,
and Con-
vert, &c.

E 5 required,

1 Cor. 10.
31.

What
power hee
hath in
civill
Actions.

required, especially in regard of the end Gods glory (seeing all things, even our eating, sleeping, recreations must be done to that end (it may be doubted whether that they may be without sinne, and accepted of God, more then common providence and generall assistance be not required.

Thus I may grant, it is in mans power to goe to Church, or not, and when the Bell rings to a Sermon or Service, whether he will repaire to the Church upon that Summons, or goe to a Taverne, or walke in the Fields, taking his going to the place of Gods worship or Temple, as a meere naturall action, and as it may bee a removall from one place

or, his free & powerfull grace.

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place to another ; But to
goe to the Church, as to the
Church, that is, to that place
where God hath appointed
us to meete him, to heare
our prayers, and to give us
instructions and directions
for the health of our Soules,
and to goe wth a desire,
hope, and intent thus to be
instructed, and to get good;
This I say must come from
more speciall grace ; So
that if two or more being
together, one of them when
the Bell alike calls and
summons all, should leave
the Company, and goe to
Church, as to Gods House,
(as it is said) this must pro-
ceed from more then his
owne naturall power of
will, even from such spe-
ciall grace as was denyed to
those others.

But

But we speake of morall actions, according to God, and grace, and of actions supernaturall, such as have reference to Gods glory, and to our Heavenly life of grace and glory.

SECT. 16.

Rom. 7. 12.
Seven degrees to be considered in the perfecting of every good worke.

Whereof not any one is in mans power: he is not able

NOW if wee looke to what is done, and that by man left to himselfe, we find it most true which is said: *There is none that doth good, no not one.* Yea and if we looke into Gods Word, we shall find the Scriptures strangely to disable the best of us all, beeing considered of and in our selves, and left to our owne strength; For whereas there are *Seven* degrees to be considered, in the effecting of any

ny good thing (as some
ood Divines have obser-
ed) 1. The accomplishing
r perfecting of it, 2. The
oing or working of the
hing required, 3. The be-
inning to doe it, 4. To
peake that which is good,
5. To will, desire, and chuse
it, 6. To understand it, 7. To
thinke it, we shall find, that
not so much as the least of
these can be ascribed to our
owne power without Gods
speciall grace.

1. To perfect, finish, or
performe a good worke
thoroughly so as to answer
our desire and purpose, or
to persevere in a good work
to the end; is not from us,
but from God; For it is
God, who having begun a
good worke in you (saith Paul
to the Philippians) will per-
forme

1 To Per-
fect it.

Phil. 1, 6.

Rom. 7. 18.

Gen. 50. 20.

forme it untill the day of Iesus Christ. So Paul concerning himselfe, *to will is present with me, but how to performe that which is good* (that is, how fully to finish it) *I find not.* Yea men cannot finish their owne evill worke alwayes according to their intent; how much lesse good workes, as Iosephs Brethren; they thought evill against him, but God ment it unto good; and so overreached them, so that they came short of their purpose;) So Paul going towards *Damascus*, with a purpose to fetch thence, and bring bound to *Ierusalem* the Disciples of Christ, *Acts 9. 1. 2.* Yet was taken short in the way, fell downe; and in stead of finishing his owne wicked intent, hee is turned

his free & powerfull grace.

to the Obedience of Christ,
not to doe or finish his own
will, but Christs; saying :
Lord, what wilt thou have mee
to doe ?

Acts 9.6.

2. We cannot so much as
doe that which is good
without Christ, yea unlesse
we be ingrafted into him: as
the Branch cannot beare
fruit of it selfe, except it a-
bide in the vine; no more can
we, except yee abide in me; For
without mee (or severed from
mee) yee can doe nothing. The
way of man is not in himselfe,
it is not in man that walketh
to direct his steppes, Ier. 10

2 To doe it

Iohn 15.4,5

23. A mans heart may devise
his way, but the Lord directeth
his steps.

Ps. 10 23.

Pro. 16.9.

We may know (as in my
Text) what to doe; but we,
of our selves are not able
to doe according to our
knowledge

Psal. 119.
33, 34, 35.

Psal. 143.
10.

Gal. 5. 17.
Rom. 7. 19.

1/4. 26. 12.

knowledge ; Therefore prayeth David; saying, not only, *Teach me the way of thy Statutes, and give me understanding, but make mee to go in the path of thy Commandments.* For wee are of ourselves not onely blind, but lame ; and God must teach us, not only to know, but to doe ; Therefore said David againe : *Teach mee to doe thy will.* Wee have that in us which till it be removed hinders us from doing that which otherwise we would doe.

For the flesh lusteth against the Spirit; so that (saith Paul) yee cannot doe the things that yee would. So hee himselfe found it ; The good that I would (saith he) I doe not. It therefore ought bee done that is good ; It is God that

worketh

his free & powerfull grace.

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worketh (as formerly is said)
all our workes for us and in us.

3 To begin a good work,
is not from us (though we
purpose it) but from the
Lord; It is hee that begin-
neth a good worke in us.

3 To be-
gin it.
Phil. 1. 6.

4 To speake what wee
have thought on and pre-
pared, is also from the Lord
and not from us; For so wile
Salomon concerning them
both: *The preparation of the
heart in man and the answer
of the Tongue, is from the
Lord*; And who (what mi-
nister especially) finds it not
thus?

4 To speake
good.

Pro. 16. 1.

5 As we cannot doe, or
speake and utter; so can we
not so much as will any
thing truly and spiritually
good, as not our owne Con-
version or Salvation; For *It*
God (saith Paul to the
Philip.

5 To will
it.

Phil. 2. 13.

Philippians) which worketh
in you both to will and to doe
But of this more largely
anon:

6 To cor-
ceive it.

1 Cor. 2. 14.

6 How should man will
that which is good, as of
himselfe, when hee cannot
so much as understand or
perceive it; For so wee are
taught: The naturall man
ceiveth not the things of the
Spirit of God, for they are
foolishnes unto him; neither
can he know them, because they
are spiritually discerned; Yea the
carnall minde is enemy
gainst God.

Rom. 8. 7.

7 To
thinke it.
2 Cor. 3. 4.
1 Cor. 3. 19,
20.
Psal. 94.

7 Lastly, Nay hee can
not thinke any thing that is
good; So Paul: We are not
sufficient of our selves to
thinke any thing as of our
selves, but our sufficiency is
from God; Yea mans best
thoughts are vaine; the
wise

or his free & powerfull grace.

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wisdome of the World is
foolishnesse with God ;
And, the Lord knoweth the
thoughts of the wise that they
are vaine.

All these put together :
what is it that man is able
as of himselfe to doe, with-
out Gods speciall and effe-
ctuall grace, especially in
the matter of Conversion,
Repentance, Faith, &c.

SECT. 17.

NOW the reasons of
this our inability to
doe good, may partly bee
gathered and considered
out of the foregoing dis-
course; where we may take
notice : First of that *Ignorance* (that ill disposed Ig-
norance) which is in us all
naturally ; whereby Re-
pentance

Reasons
hereof.

I His ig-
norance.

2 Chron. 30.
6, 7, 8, 9, 10.

penitance, Faith; with the power and life of Godliness, is accounted foolishnesse to the naturall man. At which, being called to them he scoffeth and mocketh. Hence it was that when *Hezekiah King* of Judah sent out messengers with letters, to call those of Israel to turne againe unto the Lord; inviting by many faire & gracious promises in the name and according to the Word of the Lord they laughed the messengers to scorne and mocked them.

And doe not too many now adayes in like manner scoffe and laugh at such teachers as are most earnest with them to call them from their sinnes to a new course of Life and wel-do-

ing

his free & powerfull grace.

97

ng? Though yet diverse of
Asher, Manasseth, & Zebulon
humbled themselves, and
came to *Ierusalem* ;. But
what? By their owne po-
wer? No ; no otherwise
then those of Judah hum-
bled themselves ; of whom
with those others it is said,
and added, that the hand
(this notes the worke, yea
and power) of God was to
give them (that is, all of
them both of Judah and
Asher, &c.) one heart to do
the commandement of the
King and of the Princes, by
the word of the Lord ; But
whence was this back-
wardnesse in others (whose
hearts the Lord had not
touched otherwise then by
those common motives and
exhortations used alike to
them all because their cor-
ruption

Vers. 11.

And 12:

ruption (unto which they were left) told them as the like corruption (where special grace overcomes not) tells men now that God calls them to forsake their owne wayes which they have chosen, and so to deny their own wil & choyce, to forgoe their sweet sin, and so to undergoe such afflictions and reproach as commonly attends upon Godlinesse ; and a stricter course of Sanctification : Yea the nature of Gods perswasions is such, as that for the most part they rather dissuade a naturall man, (left to himselfe) as *whosoever will come after me, let him deny himselfe, and take up his crosse and follow me.*

And, *whosoever shall lose his life for my sake and the*

or, his free & powerfull grace.

99

Gospels, the same shall save it.

Marke 8.

This to fleshly, yea to naturall understanding, is as much as if Christ should have said: *Fly from mee.*

34.35.

2 Secondly, to Ignorance we may adde naturall unbelcefe, which makes us with *Adam* rather flye from God as from a consuming Fire, then come to him by Faith, Repentance, and by a totall resignation of our selves unto his will.

2 His unbelcefe.

Heb. 12. 29.

3 But chiefly, when God doth informe our ignorāce by his word, and also by it gives hope, and proclaimes a pardon freely to the penitent, and to such as shall beleeve & become new men. Yet there is that naturall impotency in man, whereby hee wants power (now since the Fall) to returne or to

3 His naturall impotency.

Rev. 13. 23.

The estate
of each
man before
his Con-
version.

to doe any thing w^{ch} is truly
& spiritually good. There-
fore saith God : Can the *E-*
thiopian change his skin, or
the *Leopard* his spots ? *then*
may yee also doe good that are
accustomed (or as it is in the
Hebrew, *taught*) to doe
vill. In a word, we are
dead in sinne, and by it ; So
that if wee would know
what our naturall estate is,
before we by Gods speciall
grace be effectually called,
the Scripture will plainly
and fully tell us, which calls
“ us Servants of sinne, *Rom.*
“ 6. 20. And tells us : Wee
“ are sold under sinne, *Rom.*
“ 7. 14. That wee are by
“ nature the Children of
“ Wrath, *Eph. 2. 3.* Concei-
“ ved in sin, *Psal. 51. 7.* That
“ wee drinke iniquitie as
“ water. *Iob. 15. 16.* That our
“ thoughtes

his free & powerfull grace.

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thoughts are onely and
alwayes evill. *Gen. 6. 5.*

That our heart is stony.

Ez. k. 36. 26. that it is per-
verse & deceitfull above

all things, and desperat-
ly wicked. *Ier. 17. 9.* that

our carnall minde is en-
mity against God, & not

subject to the Law of
God, neither can bee.

Rom. 8. 7. Yea that out
of Christ we can doe no

thing. *Iob. 15. 5.* And as
is said, (which may in-

clude all) we are dead in
trespasses and sinnes. *Eph.*

2. 1. Dead in sinnes, and
in the uncircumcision of

the flesh, *Col. 2. 13.*

Now surely all these shew
that mans ability

and power of his own free-
will, especially in the busi-

ness of his owne Salvation.

F is

Shewing
how un-
able he is
to doe
good.

is none at all. For if we be heart
Servants of sinne, how all th
Libertie stand with this wick
vitude ? If sold under the sincer
power of sinne, must be in
the Son onely make us free ? If
If we be conceived in sinne self
naturally, then surely can it
remedy of sinne must be selfe
sought and found, not what
nature, but without it. of Ch
our thoughts and imagin thing
tions bee wholly and one wee c
evill, can they at all re chiefe
and lead us to that which gaine
truly good ? If our hearts be dea
naturally stony hearts ; Can mo
they, so remaining admit doe a
the Seed of Gods Word wood
and prove fruitfull ? Ma
they not be made both f
& good hearts before the
keepe the word, they hear
and bring forth Fruit w
Patience ? Luke 8. 15. If
heart

Hearts bee deceitfull above
all things, and desperately
wicked, what soundnesse,
inceritie, or rectitude can
be imagined in us natural-
ly? If nature cannot submit
it selfe to the Law of God,
can it (thinke wee) as of it
selfe either thinke or doe
what is truly good? If out
of Christ wee can doe no-
thing, can any thinke that
wee can doe that which is
chiefe of all, even returne
again to God? And if wee
be dead in sin, what sense
or motion can we have, to
doe any thing that is truly
good?

SECTION. 12.

Hence wee are taught
humility, and not to
glory in our selves, but on-

Vie of this
his impo-
tencie to
teach us
humility;
to ascribe
all to Gods
power,
subduing
our Rebel-
lion.

ly in God ; Yea hence wee
see that man brings nothing
to his owne Conversion
besides the bare faculty of
Willing or nilling, which
power if hee had not, hee
should not bee so much as a
man, but as a block or stone
uncapable of Gods grace.
But, when a man obeyes
Gods call, the Spirit of
God so mightily and po-
werfully perswades, that
the will of man being ele-
vated above it selfe, is bound
withdrawne from evill, and
drawne to God and good-
nesse, without any finall re-
sistance.

Iohn 1, 13.

“ As, when wee are borne
“ again, this is not of blood
“ nor of the will of the flesh
“ nor of the will of man
“ but of God ; (which
“ worketh in us both to will
and to doe.) So when God

worketh, it is not left to mans power to use grace well, or to beleeeve, *Repent*, & do good or no; as if when God hath done all he meaneth to doe, mans will is left in an equipage & even ballance to move it selfe this wayes or that wayes, as it listeth; For so Gods grace should not bee prædominant; and the Conversion of the Elect should bee meerely contingent: but when God worketh the will, wee cannot but will; it is not left to us to resist; For God especially in the worke of our Conversion, workes so powerfully, as that our naturall resistibility, yea and that actuall resistance which wee make, both not prevaile; neither both it alwayes actually re-

F 3

sist;

Posse velle.

Though
we will
freely, yet
power and
act are
from him.
See Doct.
Ward; de
grat. discrimi-
nant.

pag. 23.

sist; but at that time the will
yeelds its consent. So that
when we will actually that
which is good, (supposing
that God doth give us the
ability to will) yet that wil-
ling is not from our selves.

It is true we (suppose in
our Conversion) doe freely
assent and will and yet all
the motions of Gods grace.
But the chiefe question is
not, whether the will doe
freely yeeld and give assent
to the first motion and at-
traction of grace; but
whence is that free assent;
not whether we will freely,
but whence it is that we
will freely; whether from
our owne will, or from
Gods effectuell grace? It is
man that formally willeth
in every good worke, (yea
and this his will it is which
doth

both bring & draw out the
formall act of willing,) but
it is God that so effectually
and powerfully moveth the
will; that when he *Worketh*,
then the will most certain-
ly is wrought and brought
into act. So saith S. *Augu-*
tine: It is certaine that wee
our selves doe will, when
we will, but yet God ma-
keth us will that which is
good.

*Certitudine
causalitatis
certum est
nos velle
cum volu-
mus. Sed ille
facit ut
liberum est
et cum est
nos facere.*

non facimus, Sed ille facit ut faciamus pre-
faciendissimas voluntati. Aug. de gratis, & lib. arbit.
cap. 16.

And it is certaine, that it
is wee our selves which doe
any good when wee doe it,
but it is hee that maketh us
doe it, by giving us most
effectuall ability to our
will; and it is wee that will,
but God worketh in us to
will; therefore we worke,

*Nos ergo
volumus,
sed Deus in
nobis opera-
tur & velle;
Nos ergo
operamur,
sed Deus in
nobis opera-
tur & ope-
rari. Aug.
de bono per
severantia.
c. 13.*

but it is God that worketh
in us to worke, or the very
act of working.

SECT. 19:

WE must not think
with some, that
God gives onely a general
and common grace; and by
it gives to us *posse si velimus*
power to worke if we will
(though in some sense this
may be true, seeing there is
a certaine power over
which the will (where it is)
rules, and which it com-
mands; God denyes not the
facultie of willing to the
wickedst; which makes
their condemnation the
more just: For if they had
not such a power, so farre
they could not have sinned
so that there is no man but
may

er, his free & powerfull grace.

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may be good, or hath a power to be good, if he could will to bee good ;) But to thinke wee can will of our selves what is good, is erroneous; so especially to will, as also not to will, or to nill, and by nilling to resist *de* *o*, and indeed Gods grace.

Gods grace then is more then a gentle swasion, and common influence, giving a power which wee may use or not use at our pleasure ; So that we may if we will, be redeemed, Beleeve, repent, Persevere. No, God gives also the will it selfe, and his grace (as also his intention to save & redeeme) depends not upon condition, neither is suspended upon the contingent act of mans Faith and Will.

Gods
grace is
more then
a gentle
swasion or
common
influence.

*Hec gratia,
a nullo duro
corde res-
puitur: ideo
quippe tri-
buitur ut
cordis duri-
tias primi-
tus auferatur.*

*Aug. de pre-
destin. San-
ctor. cap. 8.*

Grace hath its first act in
the will it selfe, which
therefore cannot bee re-
sisted, because it first workes
in it the will not to resist;
And surely, that can resist
no more, from which is ta-
ken away the will to resist;
thus to will is an effect of
Grace, and not Grace an
effect of the will not resi-
sting. And thus God of our
willing makes us willing;
Man doth not first will, and
then God make him to will;
for so we might runne back
in *infinitum* Infinitly.

To will then is a work
of Gods speciall and effe-
ctuell Grace and power, un-
to which his workes of
Grace are ascribed; He be-
ing able to doe exceeding
abundantly above all that
we aske or thinke, accor-
ding

his free & powerfull grace.

ding to the power that wor-
keth in us ; unto which po-
wer or effectuall grace not
onely Faith it selfe and
Conversion, but the fulfil-
ling of it also is ascribed ;
For it is God that fulfillis all
the good pleasure of his good-
nesse, and the worke of Faith
with power.

Now the power of grace
appeares in giving the act
of faith, and the giving of
the act of Faith, (especially
if withall we consider the
manner of giving it, and of
Conversion ; by which all
resistance is subdued)
proves the power of grace ;
seeing the act is not pre-
sently given when *impossible*,
or the power to beleeve if
we will, is given ; yea
though wee should grant
that the inward and out-
ward

Eph. 3. 10.
2 Thes. 1. 11
The po-
wer of
Gods grace
in giving
Faith &
working
conversion
shewed out
of Scrip-
ture.

*Quoad specificationem
non quoad
exercitium
actus.*

*Eph. 1: 19.
20.*

ward swasion and fit object may carry a man to that which is good, and from that which is evill, (to approve and preferre the one before the other,) yet they carry him not to the acting of that which is good, or to the exercise of the act. God exerciseth his omnipotency in giving the act of Faith and Conversion. Therefore the Apostle tells us of the exceeding greatnesse of his power to us ward, who beleeve, according to the working of his mighty power, which he wrought in Christ, *when hee raised him from the dead.* Here wee heare of a power, of the greatnesse of his power, *of the exceeding greatnesse of his power; yea of the might of his power.* Whereof such as beleeve

believe have an experimē-
tall feeling & knowledge;
it being no other power
which raiseth up the Soule
by a spiritull resurrection
from the death of sinne by
Faith, then that which rai-
sed our blessed Saviour in
his body out of the grave;
For the Apostle speakes
thereof a present effect, and
not onely of Gods power
in raising the dead.

This is that divine po-
wer which gives unto us
all things that pertainē to
life and godlinesse. By this
power of Christs grace, the
strong man armed is over-
come and disarmed, yea
cast out; And so Peter would
have us resist Satan, *strong
and stedfast in the Faith*; this
is that shield wherewith
we shall bee able to quench
all

2 Pet. 1. 3.

Luke 11.

21. 22.

2 Pet. 5. 9.

Eph. 6. 16.

2 Cor. 10.

4.5.

Theophylact.

Cajetan.

and Anselme
in locum.

Act. 19. 19.

all the fiery darts of the wicked, and the Gospell in the power of it, that is, the preaching of the Word together with the Sword of the Spirit, are the weapons of our warfare, which are mighty through God to the pulling downe of strong holds, casting downe imaginations, &c. By these weapons were vanquished and brought to the Faith : *Dionysius* the *Areopagite*, *Iustin* the *Philosopher*, and *Martyr*; *Pantenus*, & those many who had used curious arts, who brought their bookes together, and burned them, the value of which amounted to fifty thousand peeces of silver; that is, to some eight hundred pounds of our money.

And thus doe many finde by comfortable experience,
the

or, his free & powerfull grace.

I 15

the power of Gods Word
and grace converting them
to God from such sinnes as
were very powerfull and
strong in them ; and from
the power of Satan ; In which
regard the preaching of
the Gospell is called, the
power of God to salvation, to
every one that beleeveth,
though to them that perish it
be foolishnes ; Yet unto us
(saith Paul) that are saved it
is the power of God ; what is ?
the preaching of the Crosse ;
which was not (saith Paul
again) with the enticing
words of mans wisdom, but
in demonstration of the Spirit
and of power ; that your Faith
should not stand in the wise-
dome of men, but in the po-
wer of God. And seeing it
is given to us not onely to
beleeve on Christ, but also

Act. 26. 18.

Rom. 1. 16.

1 Cor. 1. 18.

2 Cor. 2. 4. 5

Phil. 1. 29.

2 Tim. I. 8.

Col. I. II.

to suffer for his sake, not onely the Act of Faith, is the worke of Gods power, but also our actuall suffering with patience for our faith: Hence Paul to Timothy : Bee not ashamed of the Testimony of the Lord, nor of mee his prisoner, but bee thou partaker of the affliction of the Gospel, according to the power of God. So hee prayes that the Colossians might be strengthened with all might, according to (Gods) glorious power, unto all patience and long suffering with joyfulness.

SECT. 20.

Four absurdities,
issuing out
of the
Doctrine
of common
grace.

NOW for conclusion of this point; if Faith, Repentance, and generally the Fruit of Christs death and passion be onely. Conditionall

tionall; if we will believe, if we will Repent, if wee will apply the Fruit of Christs death unto our selves, then will these grosse absurdities (among many others) follow.

For then first, the *Benefit we have by Christ*, shall be as uncertaine as that wee had in and by *Adam*, which wee lost when it was left to his owne keeping. Happinesse was set before him, and propounded to him with Condition (which was renewed to the *Jewes* in the giving of the morall Law) *doe this and live*. Yea God gave him (and us in him) power to have kept that Condition, If hee had would; but he gave him not the power and grace that he should infallibly in very deed

1. Our benefit by Christ shou'd be no more certaine then that which we had and lost in Adam.

Bernard.

2 God
should be
no more
effectuall
in good
then Satan
in evill.

3 Mans
goodnesse
should be
more ascri-

deed keepe the same; Adam
(as we in him) had power
to stand and not fall; yet
power was never granted
to him or any (by vertue of
the first Covenant) to rise
again, if hee or they did
fall. But God now gives
more grace, and workes in
us the Conditions of his
new Covenant, which con-
sists chiefly (not in Com-
mandements, but in his most
gracious and free promises.

Secondly, if Gods grace
and the efficacy of it reach
no further then to morall
swasion, (outwardly and
inwardly) what doth God
more towards the Conver-
sion then the devil towards
subversion of a sinner?

Thirdly, in the Conver-
sion of a sinner, more should
be ascribed to nature then

to grace ; to mans will then
to God ; because God (by
common grace) onely
moves, but man obeyes ;
Now no man is good in that
barely, he is moved to his
duty and admonished, but
in that hee obeyes the ad-
monition, motive, or per-
suasion. And thus should
man be good and doe good ;
be Converted, have Faith,
and continue in welldoing)
specially because hee so
wills, not because God
made him good, or gave
him Faith and Repentance,
&c. but onely because God
admonished him that hee
should be good, and called
upon him by precepts, ex-
hortations, and promises, to
believe and to be holy.

Lastly, hence also it
would follow, that the dif-
ference

be I to him
selfe then
to God.

4. The difference between the good and bad should be made by man himselfe and by nature.

ference betweene the good and the bad, betweene the Children of God and of this World, as suppose betweene *Peter* and *Indas* should be wholly made from nature, not from grace because to use grace aright (that is, to yeeld consent and to will our owne Conversion) is from mans free will, and that is from nature; and so grace should conferre, and afford more to *Peter*, who converted then to *Indas*, who remains unconverted; which is contrary to that of the Apostle saying, and asking: *What distinguisheth thee, or maketh thee differ from another?* And, *what hast thou that thou didst not receive?* Now if thou didst receive it, why dost thou glory as if thou hadst received it?

1 Cor. 4 7.

Th

his free & powerfull grace.

121

This Text cutts the
proat of free will, and o
erthrowes the errour of
universall or cōmon grace.
For so might *Peter* boast
and glory, and that justly
with God; for if God by
his common grace give on-
ly a possibility to will our
owne Conversion or not,
and mans will afford the
act, or to be willing to con-
vert, then grace grants no
more to *Peter* then to *Iudas*;
and therefore *Peter* dis-
tinctly himselfe from *Iudas*,
as all true Converts from
others) by something of his
owne, and proper to him-
selfe; for they differ not
really by any grace of God,
which they aforehand have
received, wherewith they
might freely worke and
co-operate with Gods grace,

And the
converted
should
have just
cause to
glory
even in
Gods sight

Dr. Ward
in Con-
cione de
gratia dis-
criminante.

or not. For both receive the same grace in common, and a power to will their own Conversion; So as that they may also nill it; This grace being thus farre common, puts no difference betweene them. What doth it then? *Peter* wills what *Iudas* wills not: Hee will make use of that common helpe afforded of God, and that out of his owne Liberty of will and power of nature, *Iudas* (having the same Liberty and power) will not; So that the difference betweene them is in the last place brought to that free Co-operation and working, which each of them hath from his naturall power and inbred Liberty of will; So that it will invincibly follow that *Peter* may

in his free & powerfull grace.

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may glory in Gods sight
after this manner, as even
a Popish Writer (handling
this argument against the
Iesuites) brings him in thus
speaking : Lord I give thee
thanks that thou hast in mer-
cy conferred unto mee super-
naturall helpe; namely, to be
able to will mine owne Con-
version; but yet thou hast af-
forded the like and equall helpe
unto Indas, my fellow Disci-
ple; Howbeit I have added
to that thou hast given mee,
that which by the supernatural
power thou didst not give me;
namely, the will (actually) to
convert; and whereas I re-
ceived no more then he, yet I
have done & wrought more thē
he, in as much as I now become
justified, and hee remains in
his sinnes; Therefore I owe no
more to thee and to thy grace
then

Barnes. in
2. q. 10. art.
1. document
30.

*Sic Augu-
stin. de
prædestinat.
Sanctor. c. 5.*

then this Judas who is now
Converted.

Now, saith this Author
and so say I, *Christian Ear*
abhor to heare this boast-
ing ; For it were pride in
the highest so to thinke, and
extreame blasphemy so to
speake. Hence wee con-
clude, that *Peter*, and so all
true Converts, doe receive
from God, not only a power
to convert if they will, but
the very good will it selfe,
whereby they consent and
accept of grace offered ;
yea they receive not onely
common grace, but that
grace which eminently
doth difference them from
others, and that grace is
from Gods predestination.

S E C T. 21.

Now we further take a
view, and aske whence
is power of *thinking, con-
vicing, Willing, speaking, be-
lieving, doing, and perfecting
good worke* is (for such
things are done as wee see
the Faithfull, and in such
live and dye in the Faith
(and feare of God) the an-
swer is readily given; It is
not from our selves so)
from God and his effectuall
grace; for hee it is that re-
moves the first Obstacle
(spoken of) which is our
naturall Ignorance; by re-
vealing his will effectually
to those that are his, giving
them Repentance, to the ac-
knowledgement of the Truth.
In which effect, though to

G the

It is fur-
ther shew-
ed whence
mans con-
version is.
It is from
Gods spe-
ciall grace,
who re-
moves the
afore said
impedi-
ments.
2 Tim. 2.
25. As

1. Our ignorance.

the Ministers and Teachers
of the Truth (who know
not before-hand the effect
of their ministry in regard
especially of particular persons) it goe with a peradventure, yet in regard
God, and of those whom
God hath given unto Christ
it is without all peradventure;
and given according
to Gods good pleasure
with speciall choyce
some, not al, and that by the
free gift and gracious working
of Christ, according
to that of Christ himselfe
‘ I thanke thee O Father
‘ because thou hast
‘ these things from the will
‘ and prudent, and hast
‘ revealed them unto Babes
‘ Even so Father, for so
‘ seemed good in thy sight
‘ All things are delivered

Mat. 11. 25,
26, 27.

to me of my Father; And
no man knoweth the Son
but the Father; Neither
knoweth any man the Fa-
ther save the Sonne, and
he to whomsoever the Son
will reveale him. See *Iohn*
6.45.

The *second impediment*
which was our naturall un-
believe, making us fly from
(God) he removes by giving
us Sonne *Christ*, and offering
himselfe propitious to us in
him, thereby holding out
the Golden Scepter; yea
making us (who sometimes
were farre off) nigh by the
blood of Christ.

But thirdly and chiefly,
he takes away that naturall
inability which is in us, by
enabling and giving not
only power to Repent, Be-
lieve, and doe good, and to

2. Our un-
believe.
Ephes. 2. 13.

3. Our na-
turall in-
ability.

persevere therein, but the very act of al these, (as is often noted) *Is. 26. 12. Phi. 2. 13.* So that now *Paul*, who looking to his owne strength, could say for himselfe and others, We are not sufficient of our selves, to thinke any thing as of our selves; yett elsewhere can say, I can doe all things through Christ which strengtheneth mee, and our sufficiency is of God.

*2 Cor. 3. 5.
Phil. 4. 13.*

*Which
worke of
God is di-
versly called
in Scrip-
ture.*

Now this sufficient grace of God is his efficient or effectuall grace, as is proved. In which regard the worke of Gods grace and spirit in Scripture is called
Creation, *Psal. 51. 12. Eph. 1. 5.*
10. Vivification, *Ephes. 2. 5.*
11. Regeneratiō, *Iob. 3. 5. Rom. 8. 13.*
12. Innovatiō, *Eph. 4. 23.* The
13. taking away of the stone
14. heart and giving a heart

or, his free & powerfull grace.

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of Flesh. *Ezek.* 36. 26. Conversion *Ier.* 31. 18. A Drawing. *Ioh.* 6. 44. A pulling a man out of the Kingdome of Darkenesse, into the Kingdome of Light. *Col.* 1. 13. 1 *Peter* 2. 9. *Acts* 26. 18. A working of the will and deed. *Phil.* 2. 13. A writing of the Law in the heart. *Ier.* 31. 33. In a word: A raising from the dead *John* 5. 25 *Eph.* 2. 5.

SECT. 22.

Therefore all this grace and power is from God, and not from us; For, *who can make or Create himselfe?* Or who can raise himselfe from death by his owne power?

obj. tion: Yea, but wee are not wholly dead, but

G 3 have

What may
be ascribed
to man,
what must
be ascribed
to God.

*Non quoad
radicem a-
gendi, sed
terminum.*

have some free-will. I answer: We indeed will freely what we will, but we cannot attaine to will that which is savingly good; Our will is not corrupt or dead, in regard of the roote and beginning of such actions as are within its reach and power, but in regard of the *Terme* or *Object*: So that though it hath some Liberty in things within the compasse of reason, yet it can no more reach to its owne conversion, or to doe things truly and Spiritually good, as of it selfe, then the thing created to its owne Creation, or then the Child that is borne to its owne begetting, or then *Lazarus* did to the raising of him selfe from death.

This Worke (especially
of

ar, his free & powerfull grace.

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of Conversion and Faith) as we have heard, is ascribed to the same power which raised Christ from the dead, Eph. 1. 19. 20. And it is said by Christ: No man can come unto mee, except the Father, which hath sent mee, draw him. And I will raise him up at the last day. Noting that both these require the same power, and that wee are as unable to doe the one, or to come to Christ, as the other; namely, to raise our selves from the dead; As then it was Gods power, and it onely which did at first create the World by his Word, which was operative; whereby God said: Let there be Light, and there was Light, &c.) So it must be; and is the same mighty power, which by his word

John 6 44.

Gen. 1. 3.

G 4 begets,

begets, and creates us anew. Yea a greater power seeme to be required ; because in our Creation nothing resisted, whereas in our reparation and new Creation our wicked wills resist and withstand as much as in them lyeth, so that Gods power appeareth in subduing and taking away the evill disposition of our wills, making us of unwilling and rebellious, most willing and obsequious.

The grace then afforded us, (which is as S. *Augustine* calls it, the grace of God by Jesus Christ,) is not onely a monitory grace whereby (whether outwardly or inwardly) hee would by his suasions incline us (for this is not enough, unlesse God first create in us spirituall Life,

life, whereby wee may
 heare and yeeld to his mo-
 ues : For where there is no
 life, swasions can take no
 place, no more then if *Cicero*
 with his eloquence should
 seeke to move the affecti-
 ons of a dead man ;) neither
 is it a common universall
 grace, assisting all and each
 alike ; but it is such a grace
 as gives to the Soule a spi-
 rituall and divine being,
 which is to the Soule as
 health to the body, (yea
 more,) and which hath
 mans Liberty under the
 power of it, so as to make
 use of it, and to rule in mans
 will as it pleaseth, without
 offering any violence there-
 unto, and without prejudi-
 cing the Liberty of it, or its
 free manner of working.
 In a word, this grace is that

One pri-
 ma 17. 20
 bonam or-
 tionem
 spiritali,
 deinde tri-
 umphantem,
 flagrantem
 factam
 in 17. 26
 17.

What our
Churches
Doctrin
is herein.

which first workes the
good will, and then workes
by it. It is that inward mo-
ving, and effectuell grace,
which is both *præueniens*
quâ velimus, & *subsequens*
frustra velimus; That is, it
both prevents us whereby
we will, and it followes us
(and accompanieth us con-
tinually) that wee will not
in vaine; (or that we fall not
away from our stedfast-
nesse;) This is also the
Doctrin of our Church in
the tenth *Article*, which telleth
us, Wee cannot turne and
prepare our selves by our
naturall strength and good
workes to Faith and calling
upon God, and that we have
no power to doe good
workes pleasant and accep-
table to God, without the
grace of God preventing us
that

his free & powerfull grace.

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that wee may have a good
will, land working in us,
when we have that good
Will.

SECT. 23.

His Doctrine (being the
very plaine and evident
truth of God, as wee have
seen) both lets us see what
our duty is towards him,
also what is the immuta-
bility of his counsell and
good purpose to us.

1. We are hence taught
to give all glory unto God,
and not to glory in our
selves; and for ever to re-
member that of the Apostle,
that we learne not to think
of others or of our selves)
above that which is written,
that no one of you (saith
thee) bee puffed up for one

Vse hereof.

Hence we
learne to
give all
glory to
God, and
not to our
selves.

1 Cor. 13. 7

against another, (much less
 then against God himselfe)
 for who maketh thee
 differ from another, and
 what hast thou that thou hast
 not received; Now if thou
 didst receive it, why dost thou
 glory, as if thou hadst not re-
 ceived it? Let God therefore
 have all the glory of this
 grace and goodnesse where-
 by thou differest from a-
 nother; for it is hee who
 hath predestinated us, unto
 the adoption of Children
 by Jesus Christ, to himselfe
 according to the good plea-
 sure of his will; *To the Prai-
 se of the glory of his grace,*
 But in such case, let us write
 the Psalmist in another case
 say, and that from the heart
*Not unto us O Lord, not unto
 us, but to thy name give
 glory.*

Ephes. 1. 5.

Psal. 115. 1.

Thus to doe is truly Christian; For God hath so (according to his eternall Counsell) disposed of all things here below, that ~~no~~ *fl*esh should glory in his presence. Let him then that glorieth, glory in this, saith the Lord, that he understandeth and knoweth me, that I am the Lord that exerciseth loving kindnesse, &c. The Law of Faith excludes all boasting in ourselves : otherwise if wee will bring ought of our owne, we may rejoyce and glory, but not before God. Let us then leave all glorying to the prophane Heathen, who indeed, wholly ignorant of Gods grace, have avouched, that we truly and justly may glory of our vertue; Which say they, wee would never doe if it were

1. Thus to do is Christian.

1 Cor. 1. 29.

1 Cor. 9. 24.

Rom. 3. 27.

Rom. 4. 2.

To glory in our selvs is heathenish.

were the gift of God, and not a thing of our own; And saith another, it is one principall step to happinelle, for a man to admire himselfe, that is, to doate upon his owne excellency.

Cicero de
nat. Deorū,
lib. 3: Sene-
ca de vita
Beata, c. 8.
Popish.

Bellarmin. de
gratia, c. c.
lib. 5. c. 7.

Let us then give glory to God, and depend wholly upon him, and on his grace. Papists (not to say others) will be as little beholding to Gods grace as may bee, where they imagine their owne will and naturall strength to bee sufficient, there they think not the gift of speciall grace to be so necessary: they thinke it needfull to make us to doe good duties, more easily & readily; So that to overcome tentations, that no sin be committed, they doe not alwayes require Gods speciall

ciall helpe, that is internall illumination, and supernaturall motion, but any help whatsoever ; But what auailes it to be a Christian, if this be so ? The Heathen indeed thinke they may come to happinesse, and avoyd all sinne, by the good Husbanding of their owne Freewill ; and therefore flatter themselves, saying, it is enough that they pray to *Jupiter*, for long Life and riches ; As for a good mind and vertue, they wold give that to themselves, (and so not be beholding to *Jupiter* for it,) so one flattered a great man, saying : The Gods grant thee long life, for as for other things, thou wilt give them to thy selfe.

*Horat. Ep.
18. Lib. 1.*

Now these are no Poeticall flourishes, but agreeable

Di tibi decet
annos, tran-
quille cetera
James, sint
modo virtu-
ti tempora
longa tunc
Ouid. lib. 2.
de ponto
Eleg. 1. 11
Germanic.
Aristot.
in Ethic.
Senec. Ep.
31. Ep. 54.
Ier. 17.

ble to the Doctrine and
 most serious meditations
 of their best Philosophers;
 seeing great *Aristotle*, the
 Master of morality tells us,
 that both vertue and vice
 are in our power, or else
 we were neither to be prai-
 sed for welldoing, nor dis-
 praised for ill-doing; and
 that every man is the for-
 ger of his owne Fortune.
 Hence *Seneca* is angry with
 those that trouble the Gods
 with their prayers, that
 they might bee happy; say-
 ing withall, make thy selfe
 happy: Yea hee tells us
 moreover, that in some re-
 spect man hath the advan-
 tage of God himselfe, see-
 ing God is happy by the
 benefit of nature, but man
 is happy by his owne good
 Husbanding of his minde
 that

or, his free & powerfull grace.

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that is, God is happy, and cannot be otherwise; He is happy of necessity, but a good man is so by his owne Election & choyce, (whēce by the way wee see from whose forge wee receive those Doctrines, w^{ch} daily do somagnifie mans power, against Gods grace, even frō philosophers & Poets) hereunto ad what I read cōcerning *Barcozba* a Jew, who would make himselfe Christ though it were forty yeares after the destruction of the *second Temple*.) & who having gathered ahūdred thousand men about him did so trust to their invincible strength, as that he did cut off the end of each of their fingers; and going to battell he was not to say, help us not thou Lord of the World, seeing thou hast forsaken us, &c.

*Morn. de
veritate re-
ligions
Christ. c. 29.*

Prophane.

Answerable to which arrogancy is that of the great Turke of late, who tempting against Poland presumed even without Gods assent, that they were able to destroy that Nation; for when the chief *Muphty*, at the instance of *Scander Bassa*, General against the Polonians, appointed solemn prayers to their *Meschites*, for the good successe of his Army; the Great Turke did comfort them; saying, that without any ayde from God, they were able by their own forces to destroy the Polonians; as was intimated to our late Sovereigne of famous and happy Memory King James by the Count *George Ossolowski* Ambassador in the name and in the name of the King of Poland.

and, in his *Oration* to him.

See from these Exam-
ples what a height of pride
men, who admire them-
selves, and trust in their
owne strength, may attaine
unto; Even to think them-
selves, if not in whole, yet
in part sufficient without
God; every one carries an
idol in his heart, which is a
mans owne selfe, whom he
(set to himselfe) would set
up against God himselfe
one or more.

To conclude this applica-
tion, wee see how justly S.
Justin of old, and wee now
may challenge the enemies
of Gods grace, with mani-
fest dishonour done unto
God, & monstrous pride,
which appears from hence;
because in very deed, such
can neither pray aright, nor
give

Such can
never pray
aright.

*August. de
nat. & gra-
tia. c. 18.*

*D. Prid.
lect. 4.*

*Not be tru-
ly thankefull*

give thanks unto God for
any good thing ; For saith
S. Austin, what is more foolish
then to pray for that
which I have in mine owne
power? And so may I say
to our new Masters, what
that which I am to begge
and aske of God? Is it sufficient
grace? Nay they will
tell mee, I enjoy that already,
by Covenant (in Baptisme,
in which is given to each
sufficiēt grace to serve
God if they will) and thinke
they have with such Hypocrites
as never begge it. Is it the
the good use of that grace?
But this I can draw into
my self by mine owne endeavour
out of the inbred indiffer-
encie of mine owne free
will. Now who I pray you
can seriously begge that
another, which hee hath
pot

possesseth already? yea or
can any be truly thak-
full for that which hee hath
not so much received as gi-
ven and himselfe afforded?
How can wee glorifie God
by offering him praise when
we ascribe (though but in
part and in the second
place) the praise and power
of weldoing to our selves?
Let them see to it, who will
have Gods grace in mans
conversion to be common,
universall and such as they
also partake as truly of, yea
and as effectually, who re-
maine unconverted.

SECT. 24.

SEcondly, the aforesaid
Doctrin lets us see the
immutability of Gods good
purpose.

Vse 2.
To comfort us
from the immuta-
bility of
Gods pur-
pose and
promises.

Rom. 9.11.

purpose, manifested by his
promises towards those
that are his ; And so (as
our unspeakable comfort)
armes us against all doubt
and conceits of our own
unworthinesse, inability,
frailty, and readinesse to
fall from his grace, for
the freenesse of his promi-
ses and grace prevents our
pride, so the firmnesse of
his purpose, and most cer-
taine, powerfull, and inde-
pendant performance of
his promises should prevent
our feares. For Gods pur-
pose according to Election,
doth and will stand, not of
our workes (or of any thing
or power in man) but of him
that calleth. Though then
Gods promises of Life and
Salvation doe in Scripture
runne with Condition, and

are made generally to all
(at least to all in the
Church,) that none may
have just cause to complain
or blame God, but them-
selves if they attaine not to
life; Yet the performance
of the Condition, and con-
sequently the thing promi-
sed are made (in regard of
the Elect) to depend upon
Gods most free grace and
power, and so the effects of
Gods grace and love are in
us, but the free grace, favour
and love it selfe, together
with the power working
these, are in God, & there-
fore are immutable, and
consequently our happy
estate, and our Salvation
(which depends not on our
selves, but on these) is infi-
nitely more safe, being thus
in God, then it could be in

On which
and not on
our selves,
his grace
and our
salvation
depends.

us our Justification, Faith, Sanctification and Perseverance, and so our Salvation should bee most mutable, if they depēded on our selves (so that wee may give such men leave to hold a falling away frō grace, who make it to depēd on themselves on their owne acceptation or rejection,) but blessed be God who hath undertaken for these also, and will accordingly as he hath most absolutely promised, so effectually worke in us, whatsoever he hath promised.

If any should aske concerning the World, why it continueth so long? Why the Sunne doth constantly rise and set, and why night and day, with the Seasons of the yeare doe so constantly succeed one another?

The

his free & powerfull grace.

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The answer is, that the wisdom, power, and providence, by which the World is governed, is not in the creatures themselves, neither depends on them, either Angels or Men, but on the most immutable God, if all things would soone fall into confusion & ruines; even so is it in this businesse of mans Salvation (so often mentioned) Happy men are wee, and most safe, in matters of this nature (not neglecting the means) do ascribe nothing to our selves but all to God. It is most dangerous to ascribe too little to the power of God; (said a wise and Learned Prelat;) for when wee robbe him of his glory. But if we ascribe too much to our selves, there is

H

no

*Tutiores victimas
sumus si totum Deo
Asimus, &c.
August.*

us our Justification, Faith, Sanctification and Perseverance, and so our Salvation should bee most mutable, if they depēded on our selves, (so that wee may give such men leave to hold a falling away frō grace, who make it to depēd on themselves, on their owne acceptation or rejection,) but blessed be God who hath undertaken for these also, and will accordingly as he hath most absolutely promised, so effectually worke in us, whatsoever he hath promised.

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*Tutiores victimas futurum Deo
damus, &c.
August.*

H

no

To ascribe
all to God
the safest.

no danger ; for whatsoever
we take from our selves, it
cannot hinder us from be-
ing true Christians ; But if
wee ascribe that to the
strength of our owne na-
ture, which is the proper
worke of grace, then doe
we blemish Gods glory.

SECT. 25.

2. To what
end then
are Gods
precepts
& exhor-
tations ?

THere remaines yet one
maine question, and
doubt to be resolved, and
so wee will conclude : If
things be thus, why then
doth God command and
exhort us to that which
is not in our power to per-
forme? This question is
needlesse, seeing from such
exhortations & commands
in Scripture : I Command
Christians doe gather

bility in us to keep all Gods commandments. 2. The *Lutherans* and others would conclude universall grace, and the like possibility, to doe or not to do the things commanded and exhorted unto, seeing such commāds and exhortations are made to all, (especially in the Church,) in common to good and bad. 3 Both they in part, and chiefly *Papists* would hence establisth (besides the other) freedome of will, which we hitherto have overthrowne.

I answer then in particular to the doubt propounded : Three things ; first we must not measure our strength by Gods commāds, so much wee may and must learne out of scripture ; God commands

The need-
fulnesse of
this que-
stion.

The an-
swer.

1 Our
strength
now is not
to be mea-
sured by
Gods com-
mande-
ments.

Mat. 22. 37.

Deut. 30. 6.

See Sect.

9, 10, 11, 12

13, 14.

us to love him, saying :
*Thou shalt love the Lord thy
 God with all thy heart & with
 all thy soule, and with all thy
 minde. So also wee may
 read in Deut. 6. 5. Yet the
 same Lord tells us also, that
 hee himsele must first Circumcise
 our hearts to love him*
 Saying by Moses : *The Lord
 thy God will circumcise thine
 heart, and the heart of thy
 Seed, to love the Lord thy God
 with all thine heart and with
 all thy soule, that thou may
 live. And to the like effect
 are all those places named
 concerning Faith, remission
 of sin, Repentance, new obedi-
 ence, Perseverance, yeal-
 ousness, humility ; all which God
 requires at our hands, yea
 exhorts us unto ; yet as we
 have seene, we worke not
 these, but God by his effectual
 grace*

or, his free & powerfull grace.

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truall grace, and according
to his promise, worketh
them in us. So to specifie
it, and to shew it in some
of these more expressly,
Christ saith: *Come unto mee*
alysce that labour ; yet the
same mouth saith : *No man*
can come unto mee, except the
father which hath sent mee
draw him. So God bids us
turne : *Turne ye even unto me*
with all your heart &c. Yet
saith Ephraim : *Turne thou*
me, & I shall bee turned. And
the Church, *Lament. 5. 21.*
Turne thou us unto thee O
Lord, and we shall bee turned ;
and in very deed we can-
not *suspirare* , sigh for sin,
lesse God doe first *inpi-*
re, inspire and breathe it
in, *Rom. 8. 26.* God must
use his winde to blow,
& breath into us the Spi-

Mat. 11. 28.

Iohn 6. 44.

Isa. 54. 13.

Ier. 31. 18.

Psal. 147. 18

John 15. 6.

1 Chron. 28. 9

Mat. 11. 27

2. Gods
precepts
and exhor-
tations are
grounded
on his pro-
mise.

rit of Life) before these waters (of repētant teares) doe flow. So againe: Learne to doe well. Isa. 1. 17. and Ia. 2. 12. So doe as they, &c. And here: Happy are ye if ye doe them. And yet saith our Saviour Christ: Without me ye can doe nothing. And for knowledge David speake thus: And thou Solomon my Son, know then the God of thy Father &c. And here: If we know these things &c. And yet saith Christ: No man knoweth the Father save the son, and hee to whom soever the Son will reveal him. And John 6. 46.

SECT. 26.

SEcondly, such Exhortations and Precepts have their foundation & ground

no

or, his free & powerfull grace.

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not on our naturall power,
but on Gods promises, as is
said, and on the new Cove-
nant. So, the very God of
peace sanctifie you wholly; and
I pray God, your whole spirit
and soule and body, bee preser-
ved blamelesse unto the com-
ming of our Lord Iesus Christ;
Then it followes & Faithful
is he that calleth you, who will
also doe it. So worke out your
owne saluation with feare
and trembling; For it is God
which worketh in you both to
will and to doe of his good
pleasure. So, Wash yee, make
ye cleane, saith God by his
Prophet Isa. But by his
Prophet Ezekiel: I will sprin-
kle Water upon you, and yee
shall be cleane; and I will clense
you. So, walke before me, and
bee thou perfect. And, I will
cause you to walke in my sta

1 Thef. 5.
23, 24.

Phil. 2. 12.
13.

Isa. 1. 16.
Ezek. 36. 25

Gen. 17. 1.
Ezek 36. 25
Rom. 6. 12.
14.

H 4

tutes

Rom. 6. 12.
14

tutes. Lastly, Let not sinne
reigne in your mortall bodies.
And, sinne shall not reigne or
have Dominion over you, &c.
Rom. 6. 12. 14.

SECT. 27.

3. These
exhortati-
ons are not
yet in vain.

1. Not in
regard of
the repro-
bate, who
thus are
told what
they shold
have done.

Luke 12. 47.

2. They
are thus
convinced
as was
Pharaoh.
Exod. 8. 1.

THirdly, and lastly : I
say, that yet such Ex-
hortations and Command-
ments are not in vaine, but
serve for very good ends,
and that both in regard of
the reprobate and Elect,

1. *The reprobate*, are hence
put in minde what they
should doe, or should have
done, and what once they
had power to have done.

Secondly thus they are
left without excuse, as
knowing Gods will, but not
doing it; and Gods justice
is thus made more manifest
in

in their condemnation, they cannot say they now perish for want of meanes, but because they are awanting to the meanes. Such commands then are not in vain, though the thing commanded bee not performed; For God hath other ends, (which hee is not bound to make knowne to us) why he commands such things. God sends *Moses* to *Pharaoh*, bidding him say unto him: *Let my people goe, that they may serve me*; Which was often repeated, yet the event shewed that the secret pleasure and purpose of God was, that hee should not let them goe: yea God also told *Moses* so much saying: *Pharaoh shall not hearken unto you*, (and a reason is given,) *that my wonders*

Exod. II. 10

may be multiplied in the Land of Egypt. (And see Rom. 9. 17. and Exod. 9. 16. (And then it is added: & the Lord hardened Pharaohs heart, so that he would not let the Children of Israel goe out of his Land.

And the Comandment in regard to God is not in vaine.

Now though Pharaoh (as others his like now) stood bound to obey this Comandment, yet Gods chiefe ayme herein was not Pharaohs obedience, but to convince him of Rebellion and hardnesse of heart; and so according to Gods intention it was properly a Comandment of Conviction: so I may say as sound Divines have said before me Gods Word in the ministry of it, where the command is given to all to Repent and believe, is not to delude

or his free & powerfull grace.

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men ; though effectually
grace be not given to all so
to doe; That Commande-
ment, though it should of
all in duty be obeyed, and
though in the intent of the
Minister (who is to preach
Faith and Repentance, and
to call them thereunto,
even those that oppose
themselves) it have onely
one end; namely, the Salva-
tion of those hee preaches
unto, yet (as the event
makes it plaine, by which
God declares at length
what his purpose was) in
the intention and counsell
of God it hath diverse ends;
in them that are ordained
to eternall Life it is a pre-
cept of obedience, because
God will fully enable them
to doe that which hee com-
mandeth : In the rest, it is

1 Tim. 2. 25

a Commandement of tryall or conviction ; that to unbelievers, their sin might be discovered, and all excuse cut off. Thus when the precept is given to believe, but not the grace of Faith, God doth not delude, but reprove and convince men of unbeliefe, and that in his justice, because when they believe not, they sinne against grace offered them, and in some measure given them. So that from such Exhortations made in common to all, wee may not conclude, that God hath the same and alike good minde and intent infallibly to save all.

Yet God
is not un-
just in so
doing.

Object. Though God should
should attaine his end, and
so in regard of him the
Commandement should
not

not be in vaine ; Yet should not this favour of great injustice and cruelty, to require a thing impossible to man left to himselfe ?

Answer, True, if God had not given man power and a possibility. 2. If Man had not willingly disabled himselfe, and drawne it upon himselfe, by his owne fault. 3. If man should now by grace aske (as he should) this ability to obey God, and to acknowledge his owne impotency, and bewaile it. Yea 4. If God were bound to give it without asking ; for man was at first made according to the Image of God, and had power sufficient given him, to have done whatsoever God should at any time have required of him. So
that

Why ?

1.

2.

3.

4.

that if man through his own default hath lost this power to obey God, yet God hath not lost his right to require his Obedience, w^{ch} he may justly doe, though he know man unable to discharge it. Hee may require it of a proud sinner to convince him, and to leave him without excuse, as a man may require, and call for a debt of a great valew, which the debtor (falling into decay through his own ryotousnes & carelesseries) cannot now repay, especially if the debtour carry himselfe insolently and malepartly against the Creditour (as such men doe against God,) who may thus stoppe his mouth, and put him to silence, yea to shame. But seeing they, in a sense of their

their own inability, doe not
aske this grace and power
from God, God is not
bound to give it unto them.
But fifthly the truth is, man
in the Gospell is not left
wholly to himselfe: God
both offers and gives more
grace then he answers, so
that if man repent and be-
lieve not when God calls
him to it, hee sinnes against
grace offered him, and a-
gainst the Gospell through
his owne default (whether
contempt or negligence)
and so incurre greater
condemnation then such as
have not the same helpes
meanes and grace offered
them. 3. These Exhorta-
tions and precepts (unto
which are annexed curses
and punishments upon dis-
obedience) are howsoever

3 They are
thus re-
strained,
and the
godly live
more
peaceably
by them.

to restrain their naturall corruption (as in *Herod*) which else would breake out unto all outrage; So that there would be no living for the godly in the world, if the feare of punishments upon their disobedience did not restrain the wicked. Or howsoever, God (in his justice) may doe this for the increase of their sin, their further hardning (after they have once hardned themselves against his grace) and just Condemnation, as *Isa 6.9.10. Heare ye, but understand not; and make the heart of this people fat.*

SECT. 28.

Such pre-
cepts are
not in

Secondly, the Elect may be considered first as unconverted; And first then, such

such Exhortations and
Comands are not in vaine;
inasmuch, 1. As they prove
to be the meanes of their
Conversion; whilst seeing
hereby, and finding (upon
triall) their own impotency
to doe the thing required,
and consequently their mi-
ery if the things be not
done, they are forced to fly
out of themselves, to seeke
helpe where helpe may be
had, and that is from Christ
who is also preached and
offered to such as thus
moaning under their owne
burthen seeke and come to
him for ease, *Mat. 11. 28.*
*Come unto mee all yee that la-
bur and are heavy laden,*
(*Eccl. 1. 2.*) thus the very Law is
made to be our Schoolema-
ster to Christ, seeing it
proves a preparation to
Conversion,

vaine, in
regard of
the elect.
1. Vneon-
verted,
who thus:
1. Are
taught to
deny them-
selves, and
flye to
Christ.

Gal. 3. 24.

Gal. 3. 21.
or 22.

And to
seek help
where it
only may
be had.

Conversion, by accident, yet
by Gods singular provi-
dence towards his elect
ones, who in a manner are
forced to acknowledge
their own unrighteousness
and impotency, to despise
of themselves, and to seek
righteousness and life in
Christ the redeemer by
Faith, according to that
~~there had been a Law given~~
~~which could have given~~
~~us rightness~~
~~had been by the Law.~~ But
Scripture hath concluded
under sinne; that the promise
by Faith of Jesus Christ might
be given to them that believe.

This then teacheth the
what especially to beg
God's hand, namely, the
newing of their nature
his power; Yea and stirreth
them up to beg the same.

to pray for grace, and to use
all good meanes besides, as
the Word and Sacraments
whereby they might attaine
to saving and effectuell
grace.

Thus God bids his people
turne unto him, saying:

Ezek. 33.
11.

Turne yee, turne yee from your
evill wayes, for why will yee
die O house of Israel? And
they pray to him now (sen-
sible of their owne inabi-
lity) saying: Turne thou us
O Lord, and we shalbe turned.

Lam. 3. 21.

Let us runne, saith the
Apostle, with patience the
race that is set before us: And,
to runne that yee may obtaine;

Heb. 12. 1.
1 Cor. 9. 24.

Now the affection of Gods
people is expresse in that
of David: I will runne the
way of thy Commandements
when thou shalt enlarge my
heart; And by that of the

P. 119. 32.

Church:

Cant. 1. 4.

Church: *Draw me*, and we will runne after thee.Psal. 119.
4. 5.

Thus againe David speaking to God: *Thou hast commanded us to keepe thy precepts diligently.* (It seems then it is in our power to doe; No, therefore he knowing his own impotency, flies to God, by prayer saying:) *O that my wayes were directed to keepe thy statutes.* And, thus the Imperative in Scripture doth not begin the Potentiall, but only the optative.

Da Domine
quod jubes,
& jube
quod vis, &
non frustra
jubebis. Au-
de bono per-
sever. ca 20.

Hence, S. Austin: *Lord give mee power to doe what thou commandest, then command and require of me what thou pleasest, and thou shalt not require it in vaine.* And accordingly it may be noted, that there is not any thing required of us in all

God

Gods Commandements,
both Legall and Evangeli-
all; but for the effect of it,
we are directed, enjoined,
and called upon to seeke
the same of God by prayer,
in some or other of the pe-
titions of the *Lords Prayer*;
as might be at large decla-
red, and as I elswhere have
shewed; So that if God
require our obedience, as
every where hee doth both
for matter and manner, say-
ing, *So speake yee, and so doe*
ye, &c. And here: *Happy*
are yee if yee doe them. This
should but stirre us up to
pray, as in the *Lords prayer*:
Thy will bee done in Earth as
it is in Heaven; and as *David*
prayeth, *Teach mee to doe*
thy will, for thou art my God
Wee may then very truely
say, that for God thus to
require

1 Jm. 2. 12.

Psa. 143. 10

require of us things to be impossible, is a very great Benefit, because it is the way for us to attain to possibility and power to doe what he commands.

SECT. 29.

2^d Are indeed converted.

Such precepts and exhortations being sanctified of God as means of conversion.
Heb. 4. 12.

AND this now is secondly to be considered, that by such Exhortations and Commands the Elect are indeed converted. Seeing these are Sanctified of God as meanes to this end, and as instruments by which the Holy ghost renewes the will, and doth convert us for by the meanes of such his precepts and Exhortations the Holy Ghost useth to shew forth its power in the Conversion of sinners. With his Commandement

his free & powerfull grace.

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and Exhortations God
toucheth the heart, and o-
peneth it, to attend, to re-
ceive the Word, and to
obey it, as in those converts,
Acts 2.37. and in *Lydia, Acts*
16.14. Yea with his Word
(which is operative) he gives
grace, strength, and power,
and himselfe performes
that which hee requires. As
when *Peter* said to the lame
man: *Rise up and walke;*
Immediately his feete and ancle
were received strength, and
he leaped up stood and walked,
&c. But by whose power?
His owne? Nay, not by the
power of *Peter*, much lesse
by his owne power; But
only by the name and
power of *Jesus*, who
wrought with *Peters* word.
Thus *Christ* cryed to *Lazarus*,
who had beene dead
foure

Acts 3.6.7.
& *12.16.*

four dayes, saying, *Lazarus come forth*, But what power had dead *Lazarus* so to doe? Yet *Lazarus*, even hee that was dead, came forth, &c. He arose from the dead (as wee shall all doe hereafter) but not by his owne power, but Christs. Yet the rising is ascribed unto him, though the power by which hee arose was onely Christs. So wee are taught to preach and speak even to such as are dead in sinne, and to say to them: *Awake thou that sleepest, and arise from the dead.* And yet though they bee dead, our exhortation is not in vaine, where it pleaseth God to make it effectuaH (whose Spirit as the winde, bloweth and, worketh where it will, in every one that is borne

Ephes. 5. 14.

of God, *Job*. 3. 8.) & Christ
gives unto them Light and
Life.

This at once shewes that
each precepts and exhorta-
tions doe neither imply any
power in us, now as of our
elves, to *Convert*, *Repent*,
and to *Beleeve*, and do well,
though wee are said to
convert, *Repent*, and *Be-*
leeve) neither are they in
our power, seeing though God
requires, that which is im-
possible to us, yet he gives
the power to us to doe that
which he requires; namely,
Repent and *Beleeve*, and
obey; this hee doth in
our hearts here, and will fully
bring us forth and perfect in his
good time hereafter.

SECTION. 30.

2. Con-
verted,
who are
put in
mind to
stirre up
grace in
them.

2 Tim. 1.6.

2. To seek
after per-
fection,
and to be
thankfull.

BUT now, lastly, let us
consider the Elect
thus already converted, and
then such precepts and ad-
monitions are not in vain.
For I. now having received
a new Life, they are
put in minde to stirre
(as one would do fire) God
grace in them; which will
out such Exhortations, like
a weake fire under green
wood would soone decay.
And to worke out their
Salvation with feare and
trembling, that is, with
much humility, and with
as little selfe-confidence.

2 They are thus ad-
monished to seeke after per-
fection, to seeke to Christ
for their preservation.

his free & powerfull grace.

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perseverance; And to consider what Christ hath done for them, that so they might bee more thankfull and carefull, by all holy & good endeavours, to doe and performe what God on their parts doth and may justly require by way of recompittall at their hands.

Such Exhortations then to them doe help to keepe this Heavenly fire; For God preserves the by such means, who otherwise of themselves are ready to depart from, yea and to fall from grace received.

Therefore is that *Caveat*, be heed Brethren, least there be in any of you an evill heart in unbeliefe, in departing from living God; But exhort another daily, while it is yet to day, least any of you

Heb. 3. 12.
13.

2 Cor. 6. 1.

be hardened through the deceitfulnesse of sinne. Thus also doth Paul and Timothy exhort the Corinthians, saying: *We beseech you, that ye receive not the grace of God in vaine.* Such exhortations are not to insinuate that men may or shall at least fall from the grace of predestination, or from the grace of Gods effectual calling, which proceed from God, and comes to us by way of Gods eternal purpose; for this is most constant and unchangeable. *Rom. 11. 29.* But lest they fall away, God preserves them by such exhortations (his owne and others) as the meanes of their safety.

And God may justly require of those whom he hath once effectually called

his free & powerfull grace.

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and quickned by grace, the
right use and employment
of such talents as they have
received. Yea it would
now bee greater shame to
them, if being made strong,
and furnished with Spiritu-
all Weapons, they should
not resist Satan, sinne, and
temptation, but suffer the
theefe to robbe, & spoyle
them of their graces.

SECT. 31:

TO conclude all ; these
Exhortations and com-
mands, though they be not
our owne power to doe
and keepe accordingly, yet
we see they are not in vaine
but have their speciall use
in many wayes, yea we are by
the meanes to neglect them,
if we will neglect our

These ex-
hortations
expell se-
curity,
though
Gods grace
work all.

I 3 owne

Iohn 6. 27.

Phil. 2. 12.

13.

Ministers
must ex-
hort.

owne Salvation. Though the power be Gods, yet the duty is ours; And God promising his power, requireth yet of us our endeavour. Therefore saith he, *Labour not for the meat that perisheth, but for that which endureth to everlasting Life which the Sonne of Man shall give unto you.* Though the Sonne will give it us, yet not without our labour. *So worke out your Salvation. For it is God that worketh in you, &c.* Though it be God that workes, yea he will worke in us, yet we must not neglect to worke.

As wee Ministers must labour and still cast our Nets, yea bee patient though of a long time we catch nothing, in meekly instructing those that op

pose themselves, (expecting if God peradventure will give them repentance, to the acknowledging of the Truth ; and must rest assured, that we bring glory to God even in those that perish, and that the peace which we preach in and by the Gospell, (whereof they judge themselves unworthy,) shall returne to us a gaine, and our worke still be with the Lord.

So all generally are hence taught to depend on the publike ministry, and on the Word of Exhortation, seeing God compels us not, but gently drawes us ; and neither to expect that God by *Enthusiasme* and immediate revelation without the word should inspire us, or yet so farre to presume

2 Tim. 2. 25

And the people must depend on the publick ministry.

on Gods decree of prædestination of us (either the one way or the other) as either to expect and hope to attaine eternall Life, (being the end) without a careful, conscionable, & constant use of the Meanes, or yet to despaire of attaining unto Life, if wee with any good conscience doe use the Meanes.

SECT. 32.

The certainty of Gods election and of Gods grace, should whet our diligence to all good duties.

THe consideration of our Election, whether we have the knowledge of it or no, and the certain and infallible performance of all Gods promises (which wee have so fully proved) should whet our diligence in all good duties, teaching us to labour earnestly for

Faith

or, his free & powerfull grace.

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Faith and all other saving
graces, which as they are
the meanes of our Salvati-
on, so are they the evidence
of our Election ; As we are
chosen to Salvation (and to
attaine it) through sanctifi-
cation of the Spirit and be-
leeef of the Truth ; So are *we*
to give all diligence to make
our calling and Election sure ;
For, saith S. Peter, *if yee doe*
these things, ye shall never fall.
As Faith and Repentance,
& like graces are blessings,
in regard of God, & so doe
befall the Elect, most cer-
tainely ; whereof also hee
gives them assurance, by his
most free and absolute pro-
mises, and by his Covenant
of Grace : So are they (most
of them at least) duties, in
regard of us, being requi-
red of all (living especially

2 Thes. 2. 13

2 Pet. 1. 10.

Ephes. 1. 3.

I. Such as
know
their ele-
ction, must
not neglect
the means.

in the Church) and such as
from which none may ex-
empt themselves.

Though then we should
know our selves to be ele-
cted to life, yet wee are by
no meanes to neglect the
meanes of Life; as hearing
of the word *Faith*, *Repentance*,
prayer, *perseverance*,
&c. Seeing God hath as
well foreordained us to
the meanes as to the end, to
these as well as to life; yet
to life by these meanes; so
that if any will neglect the
meanes, let him never look
to attaine the end. So that
I avow it, and say, that if it
were possible that the Elect
should not bee sanctified,
should not beleeeve, or not
use the meanes (being cal-
led to the use of them) upon
that suppo^sall they should
never

or, his free & powerfull grace.

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never attaine to life, but
perish eternally ; So Paul
concluded in a like case ;
Hee was assured off safety
for himselfe, and those that
ailed with him ; yet said he
most truly, except these
(the mariners) *abide in the
ship*, and so use the meanes
of safety appointed of God
ye cannot be saved. See *Acts*
27. 22. 24. 25. with verses
30. 31. Therefore say I to
such : *Follow peace and holi-
nesse, without which no man
shall see the Lord.* And, ex-
cept ye repent, ye shall all like-
wise perish. ¶ And if ye beleeve
not, saith Christ, *that I am
he, ye shall dye in your sinnes,
and hee that beleeueth not the
Sonne shall not see Life.*

On the other hand, let
not the wickedest that tru-
ly repent and beleeve, des-
paire

Hebr. 12. 14

Luke 13. 3.

Iohn 8. 24.

Iohn 3. 36.

Much less
should such
as know it
n it as yet.

Gen. 4. 7.

paire of Life ; Let them do well, and they most undoubtedly shall have well; God himselfe could say to *Cain*, whom yet hee knew to be a reprobate : *if thou dost well, shalt thou not be accepted ?* And I as truly may say to all (one and other) as our Saviour in my Text: *If ye know these things, happy are ye if ye doe them.* Exclude not thou thy selfe, & Gods Word will not exclude thee ; doe thou thy duty, and attend to the Word ; (as for Gods secret counsell meddle not with it, neither search into it, and I am sure God hath not revealed to any in particular aforehād, that they are reprobates) and flye to God, though he seeme an enemy unto thee; at least put it to this adventure,

ture, and say to God as the
Lepers reasoned concerning
the Syrians : if he kill us, we
shall but dye; See 2 *Kings* 7.
3. 4. And with the Nini-
vites, saying when they
heard a terrible threatning
absolutely (for the forme of
it) denounced: *who knoweth*
if God will returne & repent,
&c. Repent thou, and put
it to the tryall (otherwise
thou shalt most undoubted-
ly perish) & thou shalt finde
unexpected successe. Oh
that we durst or would but
take tryall of Gods Truth,
and promised mercies. Oh
that God would make this
exhortation (working po-
werfully by it) effectuell to
the calling home of his
owne.

Iona 3. 9.

But howsoever let us all
know that wee must expect
an

All must
expect an
end answer-
able to
their do-
ings.

Rom. 8. 13.

Gal. 6. 7, 8.

I/4. 1. 16.
17, 19, 20.

an end answerable to our doings. If then, saith Paul, yee live after the flesh, yee shall dye ; but if through the Spirit yee doe mortifie the deeds of the body, yee shall live ; Be not deceived, God is not mocked ; For whatsoever a man soweth that shall he also reape ; For he that soweth to the flesh, shall of the flesh reape corruption ; but he that soweth to the Spirit, shall of the Spirit reape Life everlasting. Cease then to doe evill, learne to doe well ; If ye be willing and obedient, yee shall eate the good of the Land ; But if ye refuse and rebell, ye shall be devoured with the Sword ; for the mouth of the Lord hath spoken it. Know it then for a certainty, that
“ God

or, his free & powerfull grace.

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God will render to every
man according to his
deeds, to them who by pa-
tient continuance in welldoing
seek for glory, honour, and
immortality, eternall Life;
But to them that are contenti-
ous and do not obey the Truth,
but obey unrighteousnesse, In-
dignation and Wrath, Tribu-
lation and anguish upon every
soule of man that doth evill;
But glory, honour and peace to
every man that worketh good.
And so I conclude, saying
with my Text : If ye know
these things, happy are yee if
ye doe them.

Rom, 2. 6, 7,
8, 9, 10.

A COROLLARIE.

SECT. 33.

WHereas Truth is e-
ver consonant to it
selfe

A generall
inference
from the
foregoing
discourse.

selfe, and that there is no
reall and true contradic-
tion in the Scriptures, but a
sweet Harmony and Ana-
logie, proportion, and cor-
respondence, betweene and
among all the parts there-
of ; and seeing the scrip-
tures are so evident and ex-
ceeding plaine, pregnant,
and full. For the prooffe
of the powerfull determi-
ning, and most effectuall
operation of Gods grace,
and of the most certaine
performance of Gods con-
ditionall promises, by his
undoubted working and
effecting of the required
Conditions themselves, ac-
cording to his most abso-
lute and free promises, and
his new Covenant made in
Christ, as now hath beene
shewed ; we may from such
pregnant

or, his free & powerfull grace.

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pregnant proofes and evidence of Scripture cōceive of the truth of such other points and articles, as have either dependance on, or reference unto the afore-said evident doctrin, which (some of them especially) perhaps are not so cleare unto us, partly through the doubtfullnesse & seeming obscurity of some texts of Scripture; partly and especially by reason of the blindnesse, and yet selfe wisdom of mans corrupt reason, who is ready to conceive of God onely, according to his owne fancy, or at least not willing to entertaine any thought of God, but such as hee can well in reason conceive of.

Now these other points
are

Teaching
us how to
conceive of
other con-
troverted
points.



As of pre-
destinati-
on, the end
of Christs
death, cer-
tainty of
salvation
and perse-
verance.

Gods conditionall promises,

are especially the Doctrine of predestination, namely of election and reprobation, the efficacy, intention, & end of *Christs death*, the certainty of Salvation, both in it selfe and to us, with the perseverance of the Saints in grace, without falling away from it, either finally or totally, with other lesser, yet like points which our Church of *Eng-land* and other Reformed Churches doe hold and maintaine against *Pelagians, Papists, Semipelagians, Remonstrants, or Arminians, and Socinians.*

SECT. 34.

IT true, all other points doe chiefly depend upon the Doctrine of Gods pre-

predestination ; and as it is conceived of by either party, so and accordingly all other heads of Doctrine are framed. But whereas our Adversaries charge us with an unwillingnesse in handling that Controversie, they doe it very falsly. For our men begin with it and prove it substantially out of holy Scriptures, to the full Conviction (though not satisfaction) of our refractory Adversaries ; And doe accordingly thence conclude against universall grace and redemption, (which extend not themselves beyond the Decree, and are no more Conditionall then the Decree it selfe, which Gods Word makes absolute and independant ;) So against the
Apostasie

All other points are framed, according to the doctrine of Gods predestination.

Collat. Hagienf. p. 489.

Apostasie of the Saints, and uncertainty of Salvation, &c.

But yet it is as true, that there is that necessary agreement amongst all these points of Controversie, that holding any of these latter points as we, according to Scripture, doe hold and maintaine them ; Predestination (as those other points also) must be maintained just in that manner, and no otherwise then wee hold and teach it, (which yet is according to the Scriptures,) which the same our Adversaries cannot (wholy) deny.

Ibid.
Though the Remonstrants make free-will their *Helena*, and accordingly frame other points.

Though to speake as the thing is, the *Remonstrants*, pretending to make the Doctrine of predestination the sole and onely contro-
versie,

versie, and accordingly to reduce and frame all other controverted points thereunto ; hoping for great advantage hereby, and presuming to make their Doctrine, especially concerning reprobation, passe for current amongst the vulgar or most , because of the plausiblenesse thereof ; and because every common understanding cannot clear it so easily, of the odious, though most unjust, imputations laid upon it, as, that it makes God the Author of mans sin, unjust, cruell, and tyrannicall. &c. Yet I say in very deed, the onely *Helena*, which they as their Friends the Papists, doe so earnestly strive and contend for, is the power of nature and liberty, indifferency,

ferency, and freedome of mans will, and naturall power in workes and actions supernaturall; This they doe, will, and must maintaine, and accordingly they frame their predestination, and all their other Tenets, opposing mainly the Doctrine so clearly laid down in the Scripture, and now taught (though by me but weakly) in this present Treatise. Against this especially they bend all their forces, (though in vaine) as knowing that if this free, powerfull and determining grace of God in mans conversion especially be granted and suffered to stand, then of necessity the whole Fabricke of their predestination and other Tenets must all of them

er, his free & powerfull grace.

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them fall before it, as *Dagon*
before the *Arke of God*.

SECT. 35.

SEeing then that (as our
Churches Doctrine is)
the Church may not so ex-
pound one place of the
Scripture, that it be repug-
nant to another; And that
the places brought for
proof of this one point, are
so pregnant, we are there-
fore to conclude also,

1. That Gods eternall
decree of Election is as ab-
solute as are his promises,
for effecting in us what hee
requires of us; (on which
indeed the promises de-
pend;) and that his election
is not of al, with Condition
of their workes, (as the
Papists would have it) of
Faith,

Artic. 20.
From the
Doctrine
taught of
Gods free
and effe-
ctual grace
we may in-
ferre,

1. That his
election is
not condi-
tionall, or
of all, but
absolute &
independ-
ant.

Faith, (as the *Arminians* would have it,) or of humility and meekenesse (as our new refiners frame it,) but of those few only, to whom hee hath absolutely in his new Covenant promised, and in whom he effectually in time worketh all these, both Faith, Humility, and other graces.

2. That grace and redemption are not universall.

2. That Gods effectuall grace, and the *Redemption* wrought by Christ, is not (in the *Arminian sence*) universall and common, equally intended for all, and that Christ by his death hath not obtained *Reconciliation* and remission of sinne, for all and each. So that if any place of Scripture to us seeme to import otherwise ; it must be expounded (as indeed the hardest

hardest places of all may)
agreeable to such most e-
vident Texts, as whereon
the foregoing discourse is
built, and must admit of
such an exposition, as is
agreeable to the Analogy
of Faith, and not repugnant
thereunto.

3. That, as Gods promises
of grace are most free, and
absolute, and doe infallibly
and necessarily take place ;
so also, not onely the
Election, but Salvation, and
so the finall perseverance
in grace of Gods Children,
is most certaine and infal-
lable, as not depending on
man himselfe, but on Gods
purpose, promise, and
power.

4. That consequently
the Elect, after Conversion,
may be assured and ascer-
K tained

3. That
the salva-
tion and
finall per-
severance
of the
Saints is
certaine.

4. That
the faith-
full may
be assured
of their
salvation.

tained by their Faith, in
these absolute promises (to
their unspeakable comfort)
of their Election and Sal-
vation, and not only of their
present estate and being in
grace.

πάντοτε δοξα θεῷ.

FINIS.

THE SECOND
TREATISE

Concerning,
The extent of Christs
Death and Love.

With an Additionall
Further clearing the Doctrine.

By the same Author.

The Contents may briefly bee
viewed in the Margent.

LONDON,

Printed by E.G. for L. Blaikelocke at his
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Fleet-street, 1642.



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THE
Extent of Christs
Death and Love.

EPHES. 5. 2.

*And walke in Love, as
Christ also loved us, and
bath given himselfe for
us &c.*



Having spent
the greatest
part of an
houre in hand-
ling the Duty
of Love, with the kinds,
activenesse and Constancy
K 3 of

Christs
love confi-
dered.

1. As a
root and
cause why
he died.

of it : as also the *Motive* thereunto, Christs Love to us, which is also an *Example and Pattern* ; I considered Christs Love as a *Fountain and Roote* , And then the *effect and fruit* of it in giving himselfe for us.

For the first, I considered Christs Love with the Object of it, *us* ; shewing in (as also the Love of the Father) to be,

1. *Free* , not depending on any thing in man. *Rom. 11. 35, 36.*

2. *Eternall* , as being from eternity, *Jer. 31. 3.* To Eternity. *Iohn 13. 1. Rom. 8. 39.*

3. *Great and infinite.* *Iohn 15. 13.* Greater Love hath no man then this, that a man lay downe his life for his friends.

This

This was such a love as whereby hee paid the utmost farthing due to our sinne.

Vse. 1. To account nothing too deare for Him, &c.

2. Therefore this is not a common, but a choise love: and therefore seeing it is such a love as he could not have shewed greater, Let any judg whether it is likely that hee with like and equall love and intention died for all and each, reprobate as well as Elect, otherwise then either in regard of the sufficiency of the price paid, or of a common love and Philanthropy: and whether he loved, whilest he died, the reprobate, *Judas, Pilate, (yea Cain and Pharao then in Hell)*

And so it is not a common love, but specially of some.

As only of
the elect.

with the greatest love of all, and so that hee could not have shewed them greater love. For surely then there should have beene for them not onely *an impetration* of reconciliation, remission and salvation, but also an effectuall *Application* thereof, as in the elect. This greatest love then respects the elect onely and such men as are infallibly to be saved.

2.
According
to the ef-
fect of it,
his death.

For the second, (*And hath given himselfe for us.*) not to insist on these particulars, 1. *Who* gave himselfe? Christ, Godsmā, 2. *Whom* gave hee, or what, not an Angell, &c. but himselfe: not silver and gold, &c. 1 Peter 1.18.

3. *What* to be, an offering and a sacrifice, &c.

4. *To Whom*; not to Satan, but to God, and that by way of price.

That which is chiefly of us now to be considered is,

5. *For whom* Christ gave himselfe: *For us*, sayth the Text.

1. *For us*, enemies and sinners. *Rom. 5.6.8.10.* but so we are all: Therefore,

2. *For us*] especially the elect, and such as doe beleeve.

For whom especially did Christ die, or give himselfe?

Not for all mankind alike.

See the Apostles owne exposition, *Verse 23. The husband is the head of the wif, even as Christ is the Head of his Church, and he is the Saviour of the body.* Christ is the head and husband of his Church, and these are holy ones, the elect people of God whom the Holy Ghost doth sanctify, as in

As only of
the elect.
He is the
head of his
Church.

And Savi-
our of his
body.

our common Catechisme. Christ then is an Head of such as *Adam* was of all mankind. For though *Christ* tooke on him mans nature, yet not as it is common. Howsoever, as in each woman is the nature of man in common, yet each man is not each womans husband and head, but hers onely to whom hee is joyned in a speciall bond and contract, so here. Can wee say all the wide World is Christs Church, or that every man throughout the world from the beginning belongs as a member to this Head and Church?

So, Christ is said to be the Saviour of the body. He is a Saviour of all, but especially of those that believe. *1 Tim. 4. 10.* Do all be-
lieve

believe? no, all men have
not faith. 1 Thes. 3. 2. Are
all members of Christs
Body?

So Verse 25, Christ loved
the Church and gave himselfe
for it, that hee might san-
ctifie it, &c. Where Christs
spirituall Love and intent
is shewed, whilest hee of-
fered himselfe, in regard
of the infallible conferring
of salvation, by vertue of
which love and Merits of
Christ the elect have Faith,
holinesse, perseverance and
eternall life infallibly con-
ferred upon them, as lear-
ned *Abbas* reasons out of
Romans 8. 32. Hee that spared
not his owne Sonne, but de-
livered him up for us all:
how shall hee not with him
also freely give us all things?
For whom therefore pro-
perly

Abbas. de
veritate
gratie
Christi p. 36

As only of
the elect.
He is the
head of his
Church.

And Savi-
our of his
body.

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1 *Tim.* 4. 10. Do all be-
lieve

believe? no, all men have not faith. *1 Thes. 3. 2.* Are all members of Christs Body?

So *Verse 25*, Christ loved the Church and gave himselfe for it, that hee might sanctifie it, &c. Where Christs spirituall Love and intent is shewed, whilest hee offered himselfe, in regard of the infallible conferring of salvation, by vertue of which love and Merits of Christ the elect have Faith, holinesse, perseverance and eternall life infallibly conferred upon them, as learned *Abbas* reasons out of *Romans 8. 32.* Hee that spared not his owne Sonne, but delivered him up for us all: how shall hee not with him also freely give us all things? For whom therefore properly

*Abbas. de
veritate
gratie
Christi p. 36*

God gi-
ving *Christ*,
gives with
him all
things.

*Pro quibus
nobis ? prae-
scitis, in-
quit, prae-
destinatis,
Ecce Au-
gust. i. i. Job.
tract. 45.*

Tit 2. 14.

perly hee gave his Sonne,
to those also with his Sonne
hee gives all things ; Re-
pentance, Faith, Hope, Cha-
rity, Perseverance, his Spi-
rit, and by it, whatsoever
is needfull to salvation.
But these hee gives not to
all ; and therefore all are
not alike loved, or alike in
the Death of Christ. There-
fore where the Apostle
saith, *Christ was delivered
up for us all*, Saint Augustine
asketh, *for which us ?* and
answereth, for us whom
hee did foreknow, predesti-
nate. justify, glorify : as Verse
30. Of whom it followes,
Use 33, *who shall lay any thing
to the charge of Gods Elect ?*

There is a power then
in Christs Death : hee gave
himselfe for us, that hee might
redeeme us from all iniquity,
and

and purifie to himselfe a peculiar people, zealous of good Workes. And Redemption includes, 1. *Acceptation* into Gods favour, but is Christs offering a sweete smelling favour in regard of every one? so it must be for every one whom hee thus loved, and for whom he gave himself, it includes *Remission* (even actuall remission) of sinne. Eph. 1. 7. *In whom wee have Redemption through his blood, the forgiveness of sinnes, so Colos. 1. 14. Have all remission of sinnes?*

3. *Sanctification* and freedom from the power and rage of sinne, Redemption is from our vaine conversation, 1 Peter 1. 18. And here Ephes. 5. 25, 26. *Hee loved the Church and gave himselfe for*

Redemption includes,
1. Gods acceptation.

2. Pardon of sin.

3. Freedom from the power of sinne.

for it, that hee might sanctify and cleanse it, &c. but are all sanctified.

In a word, Christ giving himselfe as a *Husband* to his Church indues his Church with all his riches (oh how rich is every member of Christ!) As God gives his Sonne, and the Sonne himselfe, so he gives with him all things also, as is said *Rom. 8. 32.*

And all things belonging to life and godlinesse.

2 *Thes. 2. 13.*

Which all men have not.

What are these things? All things pertaining to life and godlinesse—to glory and vertue, 2 *Pet. 1. 3.* That is, all things belonging both to the end and meanes: unto both which wee are elected: —God hath from the beginning chosen you to salvation (lo, there is the end) through sanctification of the spirit, and beliefe of the truth,

truth (lo, these are the
meanes.)

But see *1 Cor. 1. 30* *Christ*
is made to us (namely such as
for whom hee specially
gives himselfe) *wisedome,*
righteousnesse, Sanctification,
and redemption.

1 Wisedome, what ? to all
alike? no : *I thanke thee O*
Father because thou hast hid
these things from the wise and
prudent, and hast revealed
them unto Babes ; even so Fa-
ther, for so it seemed good in
thy sight.

2 Righteousnesse : What ?
to all ? Onely to such as
have faith, *Rom. 1. 17. & 3.*
22. The righteousness of God
which is by faith of Iesus
Christ, unto all and upon all
that beleeve ; but all have
not faith, as is said ; faith is
the gift of God. Eph. 2. 7.
Therefore

Christ not
being to
all, but to
some only,

1. Wisedome

2. Righte-
ousnesse.

Therefore is it called the *faith of Gods Elect*, Tit. 1. 1. All are not of God, and therefore beleeve not, heare and obey not, *Ioh. 8. 46. 47. why do ye not beleeve me* (saith Christ) *hee that is of God heareth Gods words : ye therefore heare them not, because ye are not of God.* All are not Christs sheepe, and therefore all beleeve not; ye beleeve not, said Christ againe to the Jewes, *because yee are not of my sheepe--my sheepe heare my voice.* *Ioh. 10. 26. 27.*

3. Sanctification.

3 Christ is to his, *Sanctification*; this is a fruit of the word, (*Sanctifie them through thy truth, thy word is truth,* *Ioh. 17. 17.*) and a gift of the Spirit. But is Christ sanctification to all? no 1. his word sanctifieth not all men, because never intended

ded for all *Acts 16. 6. 7. Paul and Silas were forbidden of the holy Ghost to preach the word in Asia : After they were come to Mysia, they assayed to goe into Bithynia : but the Spirit suffered them not.*

2 *His Spirit, like the wind, blowes where it listeth, Ioh. 3. 8. namely on the elect only savingly ; hee for them by dying purchased the spirit, by which his benefits are made effectuell.*

4 *Christ is made Redemption, but is that of all ? no. — Thou wast staine and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation. Revel. 5. 9. Not all nations, but some out of all, according to that of Paul, explaining whom hee meanes by Vessells of mercy, which*

4. Re-
demption.

Rom. 9. 23.
24.

This doctrine is
not against
the doctrine of
our Church.

Artic. 20.

which God had afore prepared unto Glory, even us (saith he) whom hee hath called, not of the Jewes onely, but of the Gentiles : he saith not all us Jews, or all us Gentiles, but us of the Jewes and Gentiles.

Objection. This is against the doctrine of our Church, which tells us that *the offering of Christ made upon the crosse, is a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.* I answer, no : The Church indeed useth the phrase of Scripture, but not against the sense of Scripture, whose meaning therefore is the same with that of the Scripture ; for our Church doth tell us, that *(as it is not lawfull for the Church to ordaine any thing that is contrary to Gods*

Gods Word, so, neither) may it so expound one place of Scripture that it be repugnant to another. Therefore our Church useth not the Scripture phrase so as to bee repugnant to those other places named, or yet to it selfe which (besides much more that might bee said) in the 17. article, tells us, That God hath decreed by his Counsell secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind. So that, seeing to deliver from curse and damnation is the effect of Christs death according to the everlasting purpose of God, Therefore Christ hath not redeemed all mankind, so as to deliver them from curse and damnation, seeing his everlasting purpose and

and constant decree was to deliver from curse & damnation, *not all Mankind*, but *those whom hee hath chosen in Christ out of mankind*. Redemption, in Gods purpose and intention, reacheth not beyond the decree.

Which denies the equall application of redemption to all.

Our Church then doth not deny universall redemption: for we truly say with it and with the Scripture, *Christ died for all*. Yet it denies that equall and universall Application of this redemption, whose event is suspended, & hangs either on the libertie of mans will, or on any condition in man (which God will not work.) We deny not, but say that Christ paid a preece for all, but such as is to bee applied to each by the meanes of faith, which

is not of all, and not by the very act or fact of his oblation, so that, faith being presupposed, & comming betweene, all and each are capable of salvation, and they are such as, beleeving, shall be saved.

Objection. But doth not the Scripture invite all, and make promises to all, and that truly, not fainedly?

Math. 11. 28. 1 Tim. 2. 4.

Rom. 11. 32:

Answer, there is none but may truly and seriously be invited to partake of the pardon of sinne and of life by Christs death, upon the condition of Faith. *Bee it knowne unto you, that through this man is preached unto you the forgiveness of sinnes, And by him all that beleeve are justified &c. And elsewhere*

The promises are made to all upon condition of faith.

AR. 13. 38.
39.

Acts 10.43

Which generality is grounded upon *Rom.* 3.24, 25. The merits of Christs death.

elsewhere, To him give all the prophets witnesse, that through his name, whosoever beleeveth in him, shall receive remission of sinnes. Now this is grounded on the merit of Christs death: wee being justified freely by his grace, through the redemption that is in Christ Iesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins &c.

In this regard and upon this ground, if I were among the Barbarous heathen, among Jewes, Turks and Infidells, I (if I could speake to be understood of them) would first endeavour to let them know Christ and his benefits, and then I would seriously invite them all to beleieve on him

him, yea and would assuredly in Christs name, promise unto all true penitents and beleevers among them, pardon of sinne and life eternall, having (though I be no Apostle) warrant for the same from our Saviour himselfe, saying, *Goyee into all the world, and preach the Gospell to every creature, hee that beleeueth and is baptized, shall be saved: but hee that beleeueth not shall be damned.* And I would ground such exhortations and promises upon the merits of Christs death, the fruit whereof doth actually belong to such onely as beleeve, as is said. So Gods word doth teach us, whose will (as wee see in his word) doth immutably tye and conioyne together *repentance and pardon*

*Mat. 16. 13
16.*

Gods
Word
conjoynes
inseparably,
faith
and
salvation.

don, faith and salvation, and contrariwise. It excludes from pardon the impenitent, and from salvation the unbeleever, upon which ground I say, if Pharaoh obey and beleeve, he shall be saved: If the Ninevites beleeve they shall not perish. There's no falshood nor mockery here, seeing the promise is conditionall.

*Gerb. 9.1.
Enchirid.
consolator.
D.7.*

And though it be said by some, that God *inviting all*, such is his heart inwardly as he hath manifested himselfe outwardly, and that he beares the same mind to us, which hee shewed to us in his sonne Christ, who is the *image* as of his essence, so *of his will*, and that wee must not thinke he shewes himselfe kind outwardly, and yet inwardly hates us.

or his free & powerfull grace.

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I answer, Men must not be too bold to inferre that God should equivocate and deale hypocritically with men, whilest hee invites and calls them to that whereunto hee effectually workes not. Though Jesuiticall equivocations and Reservations doe falsify and destroy the Proposition uttered, yet Gods secret decrees never destroy or falsify his will revealed; seeing as is said, Gods will in his word doth connexe and tye together the end and the meanes, repentance and pardon, faith and salvation, *life* (eternall) and *Godlinesse, glory and vertue.* (Both which and all things pertaining to both, his divine power doth give unto us.) Neither is the truth of
L this

How God
even seriously in-
vites men
in his word

2 Pet. 1. 3.

what Gods
will, made
knowne by
Christ, is.

I oh. 6, 37.
38, 39, 40.

this connexe by any decree
of God, or sinne of man
broken.

And as for Gods will,
whereof Christ is both the
Image and the interpreter,
we may see it declared by
himselſe, in theſe words.
First, ſaith hee, *All that the
Father giveth mee, ſhall come
to me: and him that cometh
to mee, I will in no wiſe caſt
out; then hee adds immediat-
ly, for I came downe from
heaven, not to doe mine owne
will, but the will of him that
ſent me. And this is the Fa-
thers will which hath ſent me,
that of all which he hath given
me I ſhould loſe nothing, but
ſhould raiſe it up againe at the
laſt day. And this is the will
of him that ſent me, that every
one which ſeeth the Sonne and
beleeveth on him may have everlaſt.*

everlasting life. Lo, Gods
will in Christ is not to save
any but such as beleewe (I
speake not now of infants)
all such he will save; God
then wills mens salvation in
willing their faith and Re-
pentance : and so he wills
not (yea and sweares hee
wills not, or hath no plea-
sure in) *the death of the wic-*
ked, in that hee wills not
their sinne and impeniten-
cy : Therefore its said, *I*
have no pleasure in the death
of the wicked, but that the
wicked turne from his way and
live : (thats it especially
which God hath pleasure
in.) Therefore it is added,
turne ye, turne yee from your
evil wayes, for why will yee
dye O house of Israell ? as if he
had said, if ye will not turn,
ye must assuredly dye : I

How God
wills not
the death
of the wic-
ked.

Ezek. 33.

I have cleared

have inseparably conjoy-
 ned these two together, im-
 penitency (persisted in)
 and death. The truth is,
 in that place of Ezekiel.
 The people conceiving
 that evils did befall them
 not for their owne, but for
 their parents sinnes, saying
The Fathers have eaten soure
grapes, and the childrens teeth
are set on edge, the Lord there
 Ezek. 18. Where this same
 doctrine and point is hand-
 led, sweares that — *the soule*
which sinneth shall dye (whe-
 ther the soule of the Father
 or of the sonne) and that
the sonne shall not beare the
iniquitie of the Father — but
if the wicked will turne from
all his sinnes — hee shall surely
live, and not die. And then
 it followes, *have I any plea*
sure at all that the wicked

Ezek. 18.

2. 4.

and ver. 19.

20. 21. 22.

23.

shoul

should dye ? and not that hee
 should returne from his wayes
 and live ? cast away from you
 all your trangressions-- for
 by will ye die, O house of Is-
 rael.

and 31.

God therefore answe-
 ring their objection, who
 thought themselves puni-
 shed for their parents sins,
 denies the same, and tells
 them it is for their owne
 finnes ; and whereas they
 thus spake, *if our transgressi-
 ons and our finnes bee upon us,
 and we pine away in them, how
 should wee then live ?* The
 answer in effect is, by re-
 pentance; unto which God
 accordingly exhorts them,
 saying and swearing, *as I
 live, I have no pleasure &c.
 as formerly ; so he sweares,
 he had rather they should
 repent and live* (seeing these

Ezek 33. 10
 11.

two are inseparable, and without repentance, no life) then persist in impenitency (whilest they shuffled off their sinnes to their Fathers) and so perish: (which two also are inseparable:) so that if they persist in impenitency, his will then is they shall perish. God doth truly will the death of impenitent sinners, who will deny it? and when he wills not their death, it is as much as if hee had said hee will not their sinne and impenitency: but if they would goe on in sinne, hee must and did will their death. Therefore he saith, *turne ye, turne yee, why will ye dye?* i. Why will ye run upon your owne death? and yet hee assures them by oath) they dyed not but for

for their sinne, though the y thought otherwise.

So, on the other hand, God wills mens salvatiō, in willing their faith and repentance, & so he *wills that all men should be saved*; and so wills the salvation even of such as perish; but how? *first by approving* it if it were done, but not by decreeing the extent, nor yet so as to worke it by speciall and effectuall grace. The obedience and faith, suppose of *Pharaoh*, had beene a thing pleasing to God: but it was not a thing to bee given by God from Gods decree. But for those that are saved hee so wills their salvation that hee decrees the same, and according to his decree, infallibly produceth the same, according to that

L 4

of

How God wills the salvation of all.

1 Tim. 2, 4.

Even of such as perish.

1 By approving if it were done, not by decreeing the event.

Iob. 6 37.

Ier. 31.3.

The distinction
of Gods
will secret
and revealed
justified.

Artic. 17

of Christ, *All that the father
giveth me, shall come unto me,*
and of God, *I have loved thee
with an everlasting love.*
*Therefore with loving kind-
nesse have I drawne thee.* The
one is according to his will
revealed, his signifying will,
the other according to his
secret will, or the will of his
good pleasure ; which an-
cient distinction of the
schooles must not bee so
sleighted, or so easily cryed
downe ; and our Church
doth hold it, whilest in the
17. Article it useth first
these words, *hee hath con-
stantly decreed by his Coun-
sell secret to us :* and these a-
gaine in the end of that ar-
ticle, *In our doings that will
of God is to bee followed which
we have expressely declared un-
to us in the word of God.* So
that

that it would not impertinently be thought on what God wills by the will of his precept, and what hee wills by the will of his decree: what Gods will is to mee concerning that hee would have me doe, and what he wills with himselfe in his owne secret Counsell; what hee wills at my hand as my duty, what hee will bestow upon me freely as a blessing. God seriously wills mee to doe my duty, and shewes me what would bee acceptable to him, as namely to pray for all men; and to make no exception of any, but to further, every mans salvation: but, saith *Austen*, if the Church were certaine who (in particular) were predestinated to goe into everlasting fire

1. Tim. 2.3.

the fl. de
cro. ad.
lib. 2. c. 24.
O. lib. 2. c.
24. 1. 2. 3. 4.
24. 1. 2. 3. 4.

with the devill, It would as little pray for them (though yet living on earth) as it doth for him.

2.
By giving men so much grace as to leave them faultty if they answer it not.

2 God so farre wills the salvation of all, that hee seriously exhorts sinners to repent, and accordingly in his Gospell gives them so much grace, knowledge and good motions and so far enables them thereunto, that there is a *true fault* in them that repent not ; that is, there is *either contempt or neglect* of the Gospell, and so indeed, besides their other sinnes, a *new fault* against the Gospell, whence their condemnation becomes the greater, and the condition of such as never heard of Christ more tolerable at the day of judgement then theirs. There-

Math. 11.
21, 22, 23.
24.

fore

fore (besides that God gave men power sufficient in *Adams* to doe what he requires and that men have disabled themselves to doe that which hee otherwise hath right to require) I say God, upon the forenamed ground, may seriously invite all, exhort all, & require of them that, which hee gives them so much grace to performe, that it is out of their owne deficiency if they performe it not : & withall may punish them justly for not doing it *their perishing is of themselves*: Man is never punished but for his owne sinne. Onely God gives not that powerfull grace to them (as hee is not bound) by which (as depending on his election) infallibly they might convert.

Here

Christs
merits are
availeable
to all be-
leevers:

But to be-
leeve is
not given
to all.

How
Christ dy-
ed for all
men.

Here is then the *mystery*;
Though God invite all, and
promise life to all upon the
condition of faith, and that
promise be grounded, as is
granted, upon the merits of
Christs death, yet the fruit
of Christs death doth actu-
ally belong only to such as
beleeve. The price paid
for all, and which shall cer-
tainly bee to the salvation
of beleevers, yet profits not
all, because *faith is not given*
to all (as not the meanes of
faith) but to the Elect one-
ly.

We therefore preach and
teach that *Christ dyed for all*,
so as that all and each, *may*,
by the vertue of Christs
death, through faith (the
Gospell once coming to
them) *may* I say obtaine re-
mission of sin and life; and
so

so Christs death hath purchased a possibility of salvation for all men, if all men can beleewe.

But wee say againe that Christ so dyed for the Elect that, by vertue of the merit of his death (which was specially intended for them according to Gods eternall decree) they not onely *might*, but *should* infallibly attaine faith here, and obtaine life eternall hereafter, (and that without any cōpulsion of their wills.

Hence it comes to passe (though the particularitie of Gods promises be objected as an odious doctrine and comfortlesse) that the promises of the Gospel are of two sorts. 1. *Conditionall*, and of the end which is salvation, requiring

How only
for the
Elect.

Gerhard. ut
supra.
Gods promises distinguished.
1. Conditionall
which are more general.

2. Absolute, which
are parti-
cular.

Ier. 31. 33.
34. and 32.
40.

ring faith and repentance; and so Gods promises are generall, and hee seriously invites all, and mocks none who performe the condition. 2. *Absolute*, and of the *Meanes*: whereby, as he absolutely, (and without condition required of us) promised Christ himselfe *Gen. 3. 15.* so also both the outward, and also inward effectuall *Meanes*, as the *working of faith*, writing his *Lawes in our hearts*, putting his feare in our hearts, that wee depart not from him, &c.

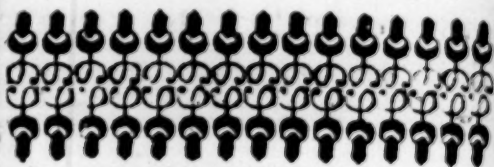
Which, as they depend not on any condition in man, but only on Gods free, absolute and immutable decree, so doe they particularly and specially belong to the Elect, and not to all. Let any shew me a promise
in

in Scripture whereby God hath promised to give faith universally to all without exception. But who these in particular are, the effects of Gods eternall love, manifested in time on and in them, doe and will shew and declare.



And





An Additionall.

*Shewing the true state of the
aforesaid question (mistaken
by the opposer) and the truth
further strengthened by the
same arguments (sc. the Doct-
rine of our Church and of Scrip-
ture) by which it was opposed: with
the best way of reconciling seeming
contrarieties and contradictions
of Scripture, in the point of
Gods free grace and mans
Free. will.*

THe former Doctrine,
concerning the ex-
tent of Christs
Death, though seemingly
opposed, yet was but light-
ly

ly hurt, seeing the true state of the question, as it was handled, was not so much astounded. That which the opposer undertooke to prove (on the Text, *Rom. 4.25.*) was, *That Christ died for the sinnes of all and each.* Which he would prove. 1. from the *Doctrine of our Church*, or from some passages out of the *Common Prayer Booke*, *Homilies* and *Articles*. 2. From the *Scripture*, shewing that it teacheth that Christ died,

Arminian
grounds
for their
universal
Redemption,

1. *For the World.* *Iohn 3. 16, 17.* *1 Iob. 2, 2.*

2. *For all men.* *Esay. 53. 6.* *Tim. 2. 6.* *Heb. 2. 9.*

3. *For such as might have perished,* *Rom. 14. 15.* *1 Cor. 8. 11.* 2. *as do Perish* *2 Pet. 2. 1.* *Heb. 6. 6.*

With *Lutheran* answeres
to

The true
state of
the questi-
on.

Christ died
not with
like inten-
tion to
save all.
Which is
shewed,

to that interpretation which
we give of these places.

Now I, (whose purpose
was (and is) to defend my
selfe and the Doctrine
taught by me, and as it was
taught by mee) doe avow
that in all this, the state of
the question is mistaken,
which was not and is not,
*Whether Christ died for al men
and each, but whether for all
alike, and out of equall love,
and a like intention of sa-
ving all.*

Therefore to the proofs
brought and alledged I
thinke good only to answer
by opposing like, yea, much
stronger proofs both from
our Churches Doctrine, but
especially from the *Scriptures*. The chiefe difficulty
will be in reconciling of the
seeming differences.

I. Our

1. Our Church, as it tells us of *Christs full perfect and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole World*, so it tells us also for whom more specially he died, and whom he redeemed. *Wee pray thee helpe thy servants whom thou hast redeemed with thy most precious blood, and O Lord save thy people, and make thy chosen people joyfull.* But what people is that? not every people or person (alike) Thou hast multiplied the Nation, and not increased the *joy.* *Esay 9.3.* According to the double expression of the promise made to Abraham, *I will multiply thy seed as the Starres of the Heaven,* (by which may, at least by allusion, be meant the children of Abrahams faith, the

I.
To be the doctrine of our Church, which sheweth Christ died for his servants and people.
Te Deum,

What?
people? not
all,

Gen. 22. 17.

But be-
lievers.

the elect,) and as the sand, which is upon the Seashore. The darke sands are more in number, but not so light-some as the Starres.

Benedictus
Who are
these?

his Church

Communion.

And his
elect
people:

Collect for
All Saints
day.

So, Blessed be the Lord God of Israel, for hee hath visited and redeemed his people: and thou diddest open the Kingdome of Heaven to all believers: now, who are these his people and believers, but the Church of God? Grant that by the Merits and Death of thy Sonne Iesus Christ, and through faith in his blood, we and thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. Now who or what is this Church, but the chosen people of God, as, Almighty God who hast knit together thy elect in one Communion, and fellowship in the mysticall body

body of thy Sonne Iesus Christ
our Lord, &c. So in God the
Holy Ghost, who sanctifyeth
me and all the Elect people of
God. This last shewes what
is ment by the former an-
swer—bath Redeemed mee
and all mankind. And Al-
mighty God—in whom the
soules of them that bee elected,
after they be delivered from
the burthen of the flesh, be in
joy and felicity. Let these be
compared with these
words, Almighty God, wee be-
seech thee graciously to behold
this thy family, for the which
our Lord Iesus Christ was
contented to bee betrayed—
and to suffer Death upon the
Crosse.

So in the Homily or Ser-
mons of the salvation of
mankind—Christ is now
the righteousnesse of all them
that

Catechism
answ. 6.

Burial the
first prayer.

Collect for
good Fri-
day.

Homily.
fol. 13.

that truly doe believe in them, he for them paid the ransome by his Death, &c.

Article 17.

The like in the 17. Article, where wee are told that God hath decreed by his Counsell secret to us to deliver from curse and damnation those whom he hath chosen in Christ out of mankinde, &c. Now redemption from curse and damnation (the proper effect of Christs death) doth not, in Gods intention go beyond the decree (as above page 586.) And Article, 29.

And 29.

The wicked and such as be void of a lively fayth, although they do carnally and visibly presse with their teeth the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ; if in no wise, then he impetra-
ted

ted not for them remission of sinne and other benefits of his death. And these allegations may be opposed to those other which from the same bookes and doctrine of our Church have beene alleadged, sufficient to weaken whatsoever authority either is or seemes to be in the same.

The Scriptures also, as hath beene proved (page 12.3.) shew that Christ died not equally and with the same intention for all, see *Tit.* 2. 14. — a peculiar people. so *Ephes.* 5.2. with 23. 25. *Hee is the Head of his Church* of the elect, as formerly) and the Saviour of the body. Of his Church : so *Ambrose*, Though Christ suffered for all, yet specially he suffered for us, because hee suffered

2.

It is the
Doctrin
of the
Scriptures.

Ambros. in
Luc. c. 7. l.
6.

Abbot de
verit. gratia
Christi p.

35.

Christ is
the Head
onely of
his body
and of his
Church.

suffered for his Church; whereby as one of our late worthies infers, hee clearely signifieth that so Christ died for all, as that yet in the death of Christ all are not to be thought or conceived to be equal or alike: hee died in common for all, but specially for the Church: to wit his will was to satisfy for all by the dignity and worth of the price paid, but by the will of his good purpose hee did impetrate (and obtaine pardon) onely for the elect, that is, for the Church; so that wee may and must distinguish the greatnes of the price paid, and the propriety of redemption.

Dying on-
ly for his
sheepe.

And what saith our Saviour? *I lay downe my life for the sheepe. Iohn 10. verse 11. 15.*

If

If it bee said all men are Christs sheepe, that's, confuted, *ver. 27, 28.* compared with 26. *for his sheepe heare his voyce — & never perish — that yee beleeeve not,* (saith he to those Jewes that would not heare, i. Harken to and believe his voyce) *because ye are not of my sheepe.*

But its said (by the *Arminians,*) they are called sheepe, not in respect of their present, but future condition are they so, I will not retort : and why then may not God bee said also of *elect believers,* that is, such shall by Gods mercy be-
lieve, which wee say; and from so saying be forced to hold that onely such doe, or are fore seene to believe, forsooth by using the power of their owne

Objection.

I.
Retorted.

Answered.

will aright, are elected. But their future condition is present, in Gods decree: and hee calls them sheepe even before their conversion in respect of his decree, as *Verse 16. Other sheepe I have which are not of this fold, &c.* These were given to Christ before they were (actually) sheepe: even that they might be so. For if they were not given to Christ till after, then they should give themselves to Christ, before God gave them to him— So *Iohn 13. Christ laid downe his life for his friends: (that is, Gods decree friends, themselves enemies,) or his Church,* Redemption which is the elect of Christ death, implieth in it a deliverance of the redeemed

And for
his friends.

from the power of darke-
nesse, and a translation of us
into the Kingdom of his deare
Sonne; yea remission of sins;
in whom wee have redemption
through his blood, even the
forgivenesse of sinnes. Now
these belong not to all, but
are the inheritance of the
Saints, for whose redemp-
tion Christ more specially
and intentionally died.

Colos. 1. 13.
14, 15.

These things and places
of Scripture would be con-
sidered & thought on with
those other places which
imply an universalitie of
Redemption. And if there
be truth in the one; so is
there also in the other. The
Scriptures doe not contra-
dict, but explaine and in-
terpret themselves.

How the
seeming
differences
of Scrip-
ture in this
point may
be recon-
ciled.

How shall wee then Re-
concile these things? if the

right stating of the question, such as wee have heard, will not do it; what then will do it? I have heard of one, who, being a man of place, had a complaint came before him, and when hee heard the first party speake concluded it must needs be true hee said: and after, hearing the other tell his tale, (hee could not see but that) hee spake truth too: and yet one of them spake against the other. Doublesse his inability to decide the controversie proceeded from imbecillitie of judgement; as doth also the Popes, who, though he pretend an infallibility of judgement, and to be judge of controversies, yet when this debate, or the like including this, between

Mens
weaknesse
of judge-
ment to do
it.

An ex-
ample in
the Pope.

the *Dominicans* and *Iesuits* came before him and, was discussed, hee thought the best way of decision was to enioyne both party silence, so in effect leaving each side to believe his owne tenets as truth, when yet both cannot be true. But we are sure that Gods word is truth in all the parts of it, and in no part opposeth it selfe.

What shall wee then do in your case? shall we reconcile these, by procuring a restraint of both parties, that neither by publicke reading, preaching or making bookes, under *Pro* or *contra*, concerning these differences they begin anew to dispute. This was once done; but in the intentions of the procurers hereof, most subtilly and

Injunctions of silence on both sides will not do it.

In a Proclamation to suppress Doctor *Miragues* Booke Jan. 17. 1628.

fraudulently as wee have
cause to imagine, if we may
judge by the effects, for
thereby quite contrary to
his Majesties gracious in-
tentions, who desired peace,
they made use of it for
their own ends to promote
the *Arminian* cause, play-
ing fast and loose with it,
urging it only against their
opposers, whilest others
presumed to take liberty,
presuming on the favour of
such, as in case of com-
plaint they knew must bee
their Judges. But (let the
Kings throne ever be guilt-
lesse) this was, under such
colour, made use of the *Ar-
minian* party, and inten-
ded by them, to supplant
and suppress the truth of
God, which we know they
had (and the rather by this
meanes)

meanes) well nigh effected.
This then is not the way.

What then ? how shall
we then reconcile these dif-
ferences? wil the distinction
of *Impetration* (by Christ)
and *Application* (by man)
doe it ? as if Christ by his
death and the merits of it
did obtaine grace and re-
conciliation for all men, but
did leave the effectuall ap-
plication thereof to them-
selves, and to the right use
and imployment of their
own free-will, giving them
a power to believe, repent,
and in a word, to be saved
if they will, but leaving the
will to themselves ? Surely
no. This hath beene suffi-
ciently confuted before.
Christ is and must be a Sa-
viour both by the *merit of*
his death, and by the *efficacy*,

2.
The distin-
ction of
Impetration
by Christ,
And Appli-
cation by
the power
of mā will
wil not
doe it.

Christ is
our Savi-
our as well
by his spirit
and the
power
thereof
as by his
Merit.

*and power of his Spirit, the sending of the Spirit and giving it is a fruit of his death; and our justification is the effect both of his death and resurrection: yea remission of sinnes is, as we lately heard, a great part of our redemption. But thus to teach, what is it but to say that Christ did not obtaine that this his reconciliation should be applied to all for whom it was merited? or that deliverance is obtained for one, suppose in prison, but not that hee might (certainly) be delivered, no, we have heard the will is as well from God and his grace, as the Power, the act of beleeving as well as the power to beleeve if we will. God once giving Christ, gives all things need-
full*

full also, as it is said out of
Rom 8. 31. 33, &c.

This reconcitement then
implieth *first freewill* in
man: which is, as I conceive,
the maine marke which
many shoot at, this (such is
the pride of nature cor-
rupt) they must and will
maintaine, and accordingly
frame all other their te-
nants concerning Gods pre-
destination and the extent
of Christs death, &c. to up-
hold this. But I aske: did
Christ onely die that wee
might be saved *if wee will*?
I know God compells no
man; man wills freely when
hee wills, as being inabled
so to will by Gods effectu-
all grace: and so, in regard
of God hee wills *infallibly*,
and infallibly is saved, yet
still in regard of himselfe,

Against
mans free
will.

The elect
are saved
infallibly.

And yet
freely,
without
compulsion.

But not by
power of
their owne
will.

1.
Mans free-
will and
choyse is
determi-
ned by
God.

2.
Gods de-
cree should
be uncer-
taine.

freely (God sweetly drawing him & making him willing) even as chance and counsell may stand together. But for God and Christ only to purchase this power, pardon and reconciliation, & then, for the application, to leave it to the power of mans will (not specially actuated by God) what is this but to make Gods decree to hang upō mans will, when yet his decree determines al inferior causes? 2. Yea to make Gods purposes and decree (for particular men especially) *uncertaine* seeing a conditionall decree (as well as a conditionall proposition) puts nothing into being (or affirms nothing certainly) yea so it is possible God shou'd not have a Church on earth, and Christ should

should be a Head without a body or members, if their conversion depended thus on themselves: *Adam* when hee truely had freewill, yet used it to his hurt: how much lesse can wee, now in state of corruption, and disabled by sinne, and having the same Devill to tempt us, bee able to stand out against temptations? So that it is not only possible, but probable, if it were left to our will and choyce, that there should be no conversion in the World, nay almost *Impossible* (all things considered) that it should be otherwise. No, no, The conversion, and so the preseverance in grace, and salvation of the elect, is not left uncertaine. See *John* 6. 37. *Jeremy*. 31. 3. & 32. 40.
And

And so
should also
conversion
be.

Our
Churches
Doctrine
is against
free-will.

And 3. As Gods Word, so
our Churches Doctrine is
against freewill, as in the
Collects for the second Sun-
day (as they call it) in Lent
and for Easter day (for i
know against whom I doe
dispute ,) but especially
“in the tenth Article, where
“wee teach : *Man cannot*
“*turne or prepare himselfe by*
“*his owne naturall strength*
“*and good workes to Faith*
“*and calling upon God. Where-*
“*fore wee have no power to*
“*do good workes acceptable*
“*to God, without the grace*
“*of God by Christ preventing*
“*us ; that wee may have a*
“*good will, and working*
“*with us when wee have that*
“*good will.*

Againe, by this Doctrine,
The differing of one man
from an other is left to
man

man himselfe (seeing God is alike in his love and intent to all) which is directly contrary to the Apostle 1 Cor. 4. 7. *Who distinguisheth thee, or maketh thee to differ from another ? And what hast thou which thou didst not receive ? yea, and so a man might even glory with God himselfe, as that text shewes, and as hath beene shewed formerly.*

How then ? shall wee, (for the reconciling of these seeming differences) take upon us to interpret Scripture as we would have it speak for our owne purpose ? God forbid : Let us take the genuine sence, and it will agree well enough with other Scriptures, if we would use diligence and set aside foreconceits ; only
our

So is the
Scripture.

1 Cor. 4. 7.

3. Differences
in Scripture
reconciled not
by mens
wresting
of Scripture.

But by
bringing
their un-
derstan-
dings in
obedience
to the
word,

our care must bee so to interpret one place (which may seeme to make for our purpose) as to make and leave it consonant or to agree with other places, and as it is commonly called, with *the analogie or Proportion of faith*. But what if wee cannot make these agree, so as to satisfie our selves ? In this case, let us ingenuously and as there is true cause, suspect, yea acknowledge our owne *shallownesse* and our Ignorance, which onely makes all Contradictions in Scripture; must wee bee wiser or full out so wise as is God himselfe ? If God please to keepe secret from us the connexion of things, the order and manner of his working, It will become us to search no further (for
there

there is no searching of his understanding) but to rest in that which is clearly revealed, and in such things (so in the generall revealed, though for manner and circumstance not so clearly conceived) to deny our owne reason, and to bring with us an *humility of understanding* (I meane not in the Popish sence, to beleeve, by an implicate faith, what by mens authoritie, under pretence of the Church shall be imposed upon us ; but) to submit to the truth of Gods word, & of the Scriptures, *the authority of which is greater then the whole capacitie of humane understanding and wit*, as one speaketh, & that generally in all such things as we otherwise can see no reason of ; as for example

By resting
in things
revealed,

Without
determin-
ing of
things se-
cret.

Deut. 29.
23, 24, 25

ample : when judgements,
(like the overthrow of
Sodom & Gomorrah &c.)
were to befall Gods people
of Israel and Judah, so that
the question (in regard of
the strangenesse & circum-
stances of the evils) was
foretold to be, *wherefore hath
the Lord done this unto this
Land ? what meaneth the
heat of this great anger ?* men
shall give this answer, and
say, *It was because they have
forsaken the Covenant of the
Lord God of their fathers &c*
now this answer might
soon & safely be given out
of the revealed will and
word of God : but if any
would inquire further, as
how or whence it came that
God would suffer them so
to provoke him, and not
stay them by his power &c.
their

their mouth is stopt with
that which followes, *The*
secret things belong unto the
Lord our God; but those things
which are revealed, belong
unto us, and to our children
for ever, that we may doe all
the words of this Law. That
they were destroyed, for
their sinne is evident, that's
revealed; but if you inquire
into any higher cause in
God, that's a secret, and we
should sinne to seeke a rea-
son of his counsells ; here
wee should captivate our
reason & understanding to
Christ's word, *not diving in-*
to the reason or depth of Gods
doings and judgements, as
knowing most certainly that
both that is most true which he
speaketh, and just which hee
doth, as an ancient writer
truly speaketh ; and with

And verse
29.

Paul

Ro. I 1. 33.

Curiositie
condem-
ned,

Paul cry out--O depth--how
unsearchable are his judge-
ments, and his wayes past
finding out & wee cannot call
that unjust in which wee can-
not deny the judgement of
God: for his will is the chiefe
and supream Iustice of all:
neither is that therefore not
just which God doth, because
man cannot comprehend the
power of his Iustice, saith Sal-
vian. The instance given
is not impertinent to the
case in hand; Christ died
for all men, yet the most of
men by Gods just judge-
ment perish in their sinnes,
and (if wee speake of those
that have heard of Christ)
in and for their unbeliefe
and impenitencie. This is
the onely cause of their pe-
rishing which wee are to
looke unto: if we will needs
search

search and looke higher, & seeke out reasons of Gods will, we shall lose our selves and the truth too ; if wee will needs pry into the arke, we shall be destroyed, with those of *Bethshemesh* ; if wee will search and gaze upon the majesty of God and dive into those depths we shall bee overwhelmed with his glory, & perhaps, come into the bottomlesse depth of all: our onely *wisdom* will bee to *become fools* that we may bee wise, if ever wee would profit in Gods Schoole ; and to deny our owne reason where God denies to give a reason. Points of this Nature are matters of faith, not of dispute, and faith will beleeve that it sees not, and yeeld its assent to those things the causes

As dangerous.

1 Cor. 3. 18.
The best answer of doubtfull things in Scripture, is our faith to beleeve what God teacheth when wee see not the reason of it,

causes whereof it knowe
not : which rule I wish it
were as well practised, as is
well said by an Arminian.
Of such things and doubts
as we cannot easily answer,
especially in reconciling
seeming differences, bring
faith (saith an ancient Fa-
ther and martyr) that is a
ready solution of all doubts.

“Let us not leane to our
“owne understanding :

“none is (saith prosper) a more
“eloquent preacher and pub-
“lisher of such deepe mysteries

“and secrets then he that con-
“fesseth that the things which

“hee teacheth are such as can-
“not be expressed. And so I

“will conclude with a say-
“ing of Cijetane in the case

“of Gods particular Electi-
“on of some according to his

(Immutable) decree, and

of

Justin.
ὁ ὁρῶν
ὅτι οὐκ ἔστι
ἀπορία τῶν
πίστευ.

Cijetane in
Rom. 9.

of mans free-will (free from
compulsion) which case in-
cludes this of ours, which
is, Christ died for all men; and
Christ died specially and with
intention and purpose accor-
ding to Election to save some
only, namely the Elect: "I
find (saith he of the one, &
of the other,) both in the
"Scripture: both are true:
"now if you shall say, joyne these
"two true things together,
"make them agree I answer,
"I know for certaine that one
"truth is not contrary to a-
"nother, but how to conjoyne
"them, I know not: This I g-
"norance quiets my under-
"standing. And so in this
our case, if that which hath
otherwise beene said will
not do it, seeing both truths
are evidently taught in
Scripture, Let not us op-
pose

This onely
will quiet
our under-
standing.

pose the one to overthrow
the other (for in the sense
explained, it may be gran-
ted that Christ died for all
men) but rather in this and
in all other like cases, let us
acknowledge our owne
weaknesse of judgement
and Ignorance; and let this
Ignorance quiet and bound
our understandings.



F J N I S.



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